Imprimatur,

Guil. Sill R.P.D. *Henr.*
Epiſc. Lond. a Sacris
Domeſticis.

Nov. 9. 1676.

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Nov. 9. 1676.

ORIGO PROTESTANTIUM:

OR, AN

ANSWER

TO A

Popish Manuscript

(Of *N. N's.*)

That would fain make the

Protestant Catholick Religion

Bear date at the very time when the

Roman Popish *commenced in the WORLD.*

WHEREIN

PROTESTANCY is demonstrated to be elder than *POPERY.*

To which is added, a

JESUITS LETTER

With the *ANSWER* thereunto annexed.

By *John Shaw* Rector of *Whalton* in *Northumberland*, and Preacher at *St. Johns* in *New-Castle upon Tine.*

Cypr. Pomp. contr. Ep. Steph.

Quod & nunc facere oportet Dei Sacerdotes divina Precepta servantes, ut in aliquo si nutaverit & vacillaverit veritas, ad Originem Dominicam & Evangelicam, & Apostolorum traditionem revertamur, & inde surgat actus nostri ratio, undè & origo surrexit.

LONDON,

Printed for *H. Brome* at the Gun in *St. Pauls* Church-Yard. 1677.

BODLEIANA · BIBLIOTHECA

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By John [illegible] of Bulkes in Northumberland, and Preacher at St. Johns in New-Castle upon Tine.

Cypr. Pomp. contr. Ep. Steph.

Quod & nunc facere oportet Dei Sacerdotes divina Precepta servantes, ut in aliquo si innovaverit & vacillaverit veritas, ad Originem Dominicam & Evangelicam, & Apostolorum traditionem revertamur, & inde surgat actus nostri ratio, unde & virgo [illegible].

LONDON,

Printed for H. Brome at the Gun in St. Paul's Church-Yard. 1675.

TO

The Right Worſhipful

Sir *RALPH CARR*

MAYOR,

Sir *ROBERT SHAFTO*

RECORDER,

THE

ALDERMEN, SHERIFF,

And the reſt of the *Members* of the

Ancient Town and County

OF

Newcaſtle upon Tine,

J. SHAW

Humbly preſenteth this enſuing

TREATISE.

TO

The Right Worshipful

SIR RALPH CARR

MAYOR,

SIR ROBERT SHAFTO

RECORDER,

THE

ALDERMEN, SHERIFF,

And the rest of the Members of the

Ancient Town and County

OF

Newcastle upon Tine,

THIS

Humbly presents this enduing

TREATISE.

The Preface.

WHen it pleaſed God in his great goodneſs and mercy to this Perſecuted Church and Haraſſed Kingdom, by a miraculous Providence to reſtore his Sacred Majeſty to his juſt Rights, and the Church to her Legal and Primitive ſettlement, I alſo (who was before neceſſitated to ſeek ſhelter elſewhere till the Tyranny was overpaſt) returned to my own Native Countrey; where I found diverſe (whom I left profeſſed Sons of our Church) turned Renegades, having forſaken their own Mother in the day of Trial, and betaken themſelves to that flattering Stepdame of Rome. This I reflected on with much regret, and ſo much the more, becauſe I found that with this defection from their Mother, they were alſo grown cool in their Affection to the common Father of their Countrey, our Sovereign Lord the King, as being ſowred with Republican or Protectorian Leaven, infuſed into them by the ſo much admired Thomas de Albiis, amongſt others. I obſerved further, that the Romaniſts in theſe parts grew every day more inſolently active to bring more Griſt to their own Mill, and Liſt more men in the Popes Service, not only by Printed Books, but alſo by private Letters and Manuſcripts. The firſt whereof that came to my hands was the ſhort Letter ſubjoyned to this Treatiſe, to which I have (upon my Friends requeſt) framed an Anſwer, and here annexed to the Letter. The next I met with was a Manuſcript (that would fain uſurp the Title of Origo Proteſtantium) ſent me by a Gentleman for my opinion thereof, which after having peruſed and tranſcribed it, I returned to him again, and have here endea-

endeavoured to refute, and therein vindicate the Engliſh Reformation. *The Author ſeems to be a man in great requeſt amongſt them, eſpecially if he be the ſame* N. N. *who aſſiſted in the late Conference; if not, he is probably that* N. N. *who was Second to* Father Knott, *as* S. W. *or* W. S. *was to Mr.* White. *Be the Author who he will, you are to underſtand, that as the deſign of the former was to ſeduce unſtable Souls from our* Church, *by ſuggeſting it to be no* true Church, *through the defect both of Moral and Perſonal Succeſſions; ſo alſo the great buſineſs of this* latter *is, to prove the Nullity of our* Church *for want of Perſonal Succeſſion therein, chiefly upon the old* Nags-Head Story, *which might have paſſed for current* Roman *Coin perhaps* [*in* 57] *when* Lilly's Almanack *and* Mother Shipton's Prophely *were in vogue. But they are much out in their Politicks who think ſuch like Riff-raff as fitly Calculated for* [75]; *the World is grown a little* Older, *and ſo much* Wiſer *too, than to believe all is Gold that Gliſters; and can diſcern between* Legends *and* true Hiſtory, *however the inſinuating* Jeſuit *would fain become again a Pearl for a Lady*——

Other Scripts *and* Prints *of this nature and to this effect are ſince come to my ſight, which perhaps I may (when I have nothing elſe to do) animadvert upon, holding my ſelf obliged to lend my poor endeavours in ſcouring theſe* Northern Coaſts (*eſpecially*) *of thoſe* Popiſh *Pirats, who count all Fiſh that comes to the Net, and will break all Laws to compaſs one unlawful Prize.*

Mean while the *Reader* is deſired to Correct ſuch *Errata* as he may poſſibly meet with in this *Treatiſe*, in regard of the *Author's* great diſtance from the *Preſs*, and he will thereby oblige

His Humble Servant,

J. Shaw.

Origo Protestantium:
OR,
PROTESTANCY
Before
POPERY.

CHAP. I.

SECT. I.

N.N. IN the year 1516 there was no other Religion in our Parts of the World acknowledged *Catholick and Apostolick*, but that which the *Protestants* now call *Popery*.

SECT. I.

J.S. *Protestants* on the contrary assert, that which

I. now is called *Popery*, though it was then the prevailing Faction in the *Church*, yet it was not the acknowledged *Catholick* Religion in these our parts of the World. *Erasmus* (a) hath declared there was nothing in *Luther*, but might be defended by good Authors; he had good reason to say so, for that the *Pope*, and his *Great Council* did politickly devise and erect an *expurgatory* Office, which they industriously advanced to expunge out those very Doctrines which the *Protestants* embrace. Particularly the Doctrine of Merits in and about that time was not reputed *Catholick*. In a Book entituled, *A form of Baptisme*, according to the Practice of the *Roman* Church; Printed at *Paris* (b) 1575. And in the *Roman Pontifical*, *Venet.* 1585, (c) under this head. *Questions to be made to a dying man*, this is one, *Credis quod*, &c. *Dost thou believe that our*

(a) *Epist. ad Godschal. Ras.*

(b) But since Corrected in 6 places, or otherwise prohibited by the Inquisitors of *Spain. p.* 249.

(c) Reformed at *Rome*, *Ann.* 1662. *Lond.*

Lord Jeſus Chriſt only for my Salvation, and that I muſt be Saved by their own Merits, or by any other means, but only by the Merits of the Paſſion and in a Book much elder than theſe, called *Hortulus Animæ*, (*d*) A *Garden* of health for the *Soul*, there are ſeveral Queſtions of the ſame nature and import, which were daily uſed by the *Eccleſiaſticks* in their viſitation of the *Laicks*. The like are to be found in *Breviloq. Bonav. in Gerſon. de Agon. & interrog. Anſel.* publiſhed by *Caſſander*, commended by *Caſpar Utembergius*, and confeſſed by *Martin Eſingreens* (*e*) a learned man, and *Chaplain* to the *Emperour*, to be the ordinary form uſed at the viſitation of the Sick in their laſt *Agonies*; further relating, that he found an old Book in the (*f*) Covent of the *Auguſtine Friers* wherein the ſame Queſtions were: and further adds, that ſuch there were in *Agendis veteribus*, the ancient *Liturgies* of *Wittenburg*, *Salsburg*, *Mentz*, &c.

(*d*) Since forbidden, *Index lib. prohib.* p. 156.

(*e*) *Tract. Apol. de cert. gratiæ pro vero & Germano intellectu.* Can. 13. Seſſ. 6. Conc. Triden. c. 8.

(*f*) Called *Rhaſme id. ib.* p. 484.

2. That which *Proteſtants* call *Popery*, and is the Fundamental of all *Popiſh* Fundamentals, *viz.* The *Popes Supremacy* over all *General Councils*, and the *Infallibility* of his judicial Sentence in cauſes of Faith, was ſo far from being acknowledged *Catholick* and Apoſtolick Doctrine, that it was condemned for *Hereſy* in that Age. The *Council of* (*g*) *Conſtance* determined the power of a *General Council* to be above the *Pope*, which determination was judicially paſſed, for that all the publick *Acts* (amongſt which this was entered) were Conciliarily Ratified, as appears by the *Council of Baſil* writing to *Pope Eugenius*. For when the *Fathers* there aſſembled, heard that the *Pope* intended to diſſolve them; to prevent that Project, they thus writ to him: *It is not likely that* Pope Eugenius *will any way think to diſſolve this Council, ſeeing it is againſt the Decrees of the* Council of Conſtance, *which both his predeceſſor* Martin V. *and himſelf had approved.* And indeed if that Decree was not Conciliarily concluded, *Martin* V. had not been true *Pope*; for in purſuance of this *Decree*, the other conteſting *Popes* were depoſed, and he created (*b*). After this the *Council* of *Baſil* (*i*) affirmed the *Decree*, ſuperadding this their ſence of it, that what was de-

(*g*) *Seſſ. quarta & quinta*, confirmed by *Martin* V. *Ep.* Synod. Conc. Baſil. *ad omn. Chriſt.* p. 143.

(*b*) *John Gerſon* who was preſent at Council, upon every occaſion, in his writings did approve and extol that *Decree*, which he would not have done unleſs he had known it to be Conciliarily determined: *Ep. Juliani Cardin. ad Eugen.* p. 76. *inter opera Æn. Sylvii.*

(*i*) Confirmed by *Eugenius* with his Letters read in Council *Seſſ.* 16. from which the Fathers concluded *decret. quinque, concinſ.* p. 96. his Pontifical Ratification affirmed Decree. *Seſſ.* 33.

creed

creed was a (k) Truth of *Catholick Faith*, that he who gainsaid it was to be accounted an *Heretick*, and that the Universal *Church* ever till then had embraced it, and that so constantly and conformely that never any learned (l) man doubted thereof. It is true, endeavours were soon used to invalidate it, but all the then famous *Universities* (m) asserted it, and so did many excellent men far and near, who were famous for their parts and Piety in that *Generation*; as *Card.* (n) *Cusan* a *Belgian*, *Joh. de* (o) *Turrecr.* a *Spaniard*; *Card.* (p) *Panorm.* a *Sicilian*, and *Anton. Rossel.* (q) an *Italian*. To make sure work (if possible) against all opposition, about four years after the determination of this *Council* the *Pragmatical Sanction* (which was received, saith (r) *Duarenus*, with the applause of all good men) was established by *Charles* the seventh at *Bourges* for the Confirmation (s) of that *Decree*. *Pope Pius* the second was hereat much perplexed, and laboured with *Lewis* the eleventh to have it annulled, but all in vain, for the Parliament at *Paris* crossed the *Popes* design by exhibiting a Book to the *King*, which convinced him that the *Popes* project, if it took effect, would be in an high degree prejudicial to the State. For that if the *Pragmatical Sanction* were not maintained, there would yearly be transported to *Rome* (t) above a *thousand thousand Crowns*: and that the *Pope* hath had for three years last past for *Archbishopricks* and *Bishopricks* above an hundred thousand Crowns, for *Abbies* an hundred and twenty thousand, for *other Dignities* an hundred thousand, and for *Benefices* five and twenty hundred thousand; by which means the *Goldsmiths* Shops were drawn so dry, that none but such as made Puppets, and (u) Childrens Gaudies dwelt in them. But here the matter rested not, for not long after *Lewis* the twelfth assembled a Council at *Tours*, (w) consisting of all the *Bishops* in *France*, and very learned men, in which it was resolved, the *Pragmatical Sanction* should be kept inviolably. About this time *Julius* the second was mounted on the *Papal* Chair, who resolved by all means right or wrong, to erect and settle the *Papacy*; at his Election he was sworn to summon a *General Council*, which *Popes* utterly dislike, and being after required to remember his *Oath*, and observe the constitution of the *Council of Constance*, viz. That

(k) *Ep. Conc. Bas. p.* 144.

(l) *Infin. Sess.* 45. *Conclus.* 5. *& in decret. quinque Concil. p.* 96.

(m) *Orthuinus Gratius in fasco rer. expet. p.* 240.

(n) *Lib.* 2. *de concor. Cathol. lib.* 17. *&* 20.

(o) *Lib. de Auth. Gen. Conc. p.* 88.

(p) *C. significasti extrav. de electione.*

(q) *Monar. part.* 2. *c.* 15. *& part.* 3. *c.* 21.

(r) *De Benefic. lib.* 5. 11. By the consent of the whole Clergy, and all the Peers of *Faance*, *Joh. Marius lib. de Schis. &c. c.* 28.

(s) *Gagninus annal. Franc. l.* 10. *& Bin. Not. in Conc. Bithr. ex Gagnino.*

(t) *Defens. Paris. Curiæ pro libert. Eccles. Gall. adversus Rom. aulam.* num. 67. *& inde.*

(u) *Ib. num.* 71. (w) *Gonebr. lib.* 4. *Chron. omn. Epsct. Gall. & Chron. Mattæi Ann.* 1510.

after the determination (x) of ten years a new Council ſhould be appointed; Pontifice vel non valente vel non (y) volente, (ſaith my Author) The Pope either not able or unwilling, (which is more likely) utterly refuſed: whereupon certain Cardinals at the motion of ſeveral Biſhops called a Council at Piſa, which was favoured by the (z) Emperour and Chriſtian King. The Pope being much ſtraitned makes uſe of his Keys, and the Sword, which he pretended St. Peter and St. Paul left to his management in Chief, whereupon he forthwith excomunicated the King of France, and procured Ferdinand King of Arragon to joyn in Arms with him againſt the French King, and other Adherents to the Piſan Council; and after maintained a bloody (a) Battle againſt them, in which many thouſands were ſlain. Hiſtorians (b) number thoſe that died in this Quarrel within the ſpace of ſeven years to Two hundred thouſand. But here the Popes fury (for the Man was more enraged, by N. N's good leave, than ever Luther was) ſtopped not; he proceeds to the Excommunication of John de Albert, (c) King of Navarre who by Marriage to Katherine, right Heir to Blanch Queen of Navarre, held that Kingdom, and by his Bull deprived him of it, and made a Grant thereof to the above-named Ferdinand to diſpoſe of it as he pleaſed: whereupon he invaded that Kingdom, and ſoon became maſter of Pampelona the chief City therein, and after got poſſeſſion of the whole. In the year 1513. Albert preſſed Ferdinand to do him right and reaſon by the reſtitution thereof, but he defended his Invaſion and Uſurpation by the warranty of the Popes Excomunication; and to prevent all after-Claims, by virtue of the Popes Bull, bequeathed it in his laſt Will and Teſtament, to his Daughter Jane, Queen of Caſtile, and ordered the union of the two Kingdoms (d) Caſtile and Arragon.

(x) Concil. Conſtan. Seſſ. 39. Oct. 9. Ann. 1417. Caran. p. 840.

(y) Caran. p. 884.

(z) Sabel. & Onuphr. in vit. Jul. II.

(a) At Ravenna a City of Romania, in which many thouſands were ſlain. Caran. p. 884. & 885. Lamnet in his Chron. ad Ann. 1512. ſaith, it was Fought on Eaſter-day, and the Pope was diſcomfited with the loſs of 1600 of his Souldiers.

(b) Speculum Pontific. per Steph. Szegidinum p. 105. and a Spaniard in the lives of the Popes, collected out of Dr. Haſcar, Friar Joh. de Pineda, &c.

(c) Plat. in vit. Julii ſecundi.

(d) Now Hereby of the Jeſ. p. 37. & inde, out of Monſieur de Hay in his Treatiſe of the right of the King of France, from the Teſtimony of Spaniſh Hiſtorians, againſt the Cavils of Card. du Perron, who attempted the vindication of the Pope, and forecited Spaniſh Hiſtorian from Guicciardine lib. 11.

But the Pope had yet a further Game to manage: a Council muſt be had, whereupon he calls a Counter-Council (as Eugenius before him had convened an Anti-Synod at Florence) at

at the *Lateran* in *Rome*, where ſome *Cardinals* and *Biſhops* who favoured his Pretenſions, and ſome on other motives aſſembled to him, before whom at firſt he *(e)* excuſed his Perjury by reaſon of State: his next endeavour was by the publication of a *Bull* to condemn the *Piſan Synod*, and by a ſecond to null its Acts, together with the *Pragmatical Sanction*. To gain validity to this Practice, he procured *Francis* the firſt, *(f)* or rather compelled him (for he proteſted he complied with the *Pope* much againſt his mind, being conſtrained ſo to do by his preſſing neceſſities) to condeſcend to the Abrogation of the *Pragmatical Sanction*. But this *Pope* dying ſome ten Months after he had aſſembled his *Partiſans* and Penſioners, could not perfect his Project. *Leo* the tenth ſucceeds him, who falls afreſh upon the *Pragmatical Sanction*; yet upon ſecond and better thoughts he ſtops the Carreer for two or three years, reſolving however, having the work half done to his hand, to compleat it in convenient time, and ſo at long run in the eleventh Seſſion of that *Conventicle* upon the 19 of *December* 1516 (the certain Birth-day of the new *Popiſh Church*) he paſſed a *Decree* point blank contrary to that of *Conſtance*, continued and confirmed in thoſe of *Baſil*, *Bourges*, *Tours*, and *Piſa*, viz. *That the Pope had authority over all Councils, and that it was neceſſary to Salvation, that all Chriſtians ſhould be ſubject to the* Pope. *This* is *Origo Papiſtarum, thus* (by ſuch unauthorized Antichriſtian means) *then* (upon that 19*th* day of *December*) and *there* (at *Lateran*) *Popery* commenced, and had its riſe both name and thing: for though ſome *Romaniſts* pretend the title of *Papiſt* to be of more antient extraction, deriving it from *Pope Peter*, *Pope Paul*, and *Pope Chriſt*; yet Dr. *Briſtow* a bitter enemy to *Proteſtants*, and a faſt friend to the Cauſe (witneſs his great endeavours and attempts in the *Rhemiſh* Teſtament) is better adviſed, and *(g)* ſpeaks out the whole truth. *The name* (ſaith he) *of Papiſts was never heard of till the days of Leo the tenth.* All which premiſes being laid together a mean accomptant may eaſily compute of how long ſtanding *Popery* is according to the true reformed *Roman* account. The total of all which thoſe *(h)* very *Lateran* Aſſemblers could not deny, but have ſo far honeſtly witneſſed, that by reaſon of the malignity of the times the *Popes* ſeemed to have tollerated the *Pſeudo-Catholicks*, they being ſuch who will not permit the Church to be reformed, though corrupt. *Lib. de Offic. boni viri, Sect. ſunt alii*, &c.

(e) *Concil. Lat. Seſſ.* 1.

(f) So the Concordate, and from it *Reinffuſc. licet de ſerili & li.* 1. ff. *de Offic. Conſ.*

(g) *Demaund.* 8.

(h) *Seſſ.* 1. And *Caſſander* thinks *Papiſts* to be

Prag-

Pragmatical Sanction, because they could not help it (thanks for nothing) in as much as for all the *Popes* could do even to that very day it stood in full force and virtue. But for all was then done, the true *Roman Catholicks* even then did not think the *Pragmatical Sanction* was sufficiently annulled: neither did that *Lateran* Decree find any kind reception amongst them, but soon after was stoutly rejected as Heterodox; for within four Months after, towards the latter end of *March* ensuing, the Divines of *Paris* spoke as undervaluingly of this *Lateran Synod*, as it had done of the *Council* of *Basil*, contemning and condemning it as *Conciliabulum & Conventiculum*, a *Conspiracy* or *Conventicle* (i) not assembled in Gods name: and the Cardinal *Lorraine* writ expresly after that to *Pope Pius* the fifth, that as the *French Church* would never receive that of *Florence*, so they also had always protested against the *Lateran* made up of a (k) few *Italian Bishops*. And that this *Lateran* Decree would be opposed, *Pope Leo* foresaw; who therefore cunningly contrived a way if not to prevent, yet to smother and stifle all opposition. For (l) in a certain *Decretal* he ordained that hereafter for ever, no man should Print, or cause to be Printed, any Book or Writing in the City of *Rome*, nor in any other place, unless first by his *Vicar*, or *Minister of his Palace*, or by some *Bishop*, or other deputed thereto, it be diligently examined and Subscribed: and after the *Trent*-sticklers finding that Books notwithstanding this Policy were published, and did creep abroad; they made a Rule which they gave in charge to the *Inquisitors*, *That if in the Books of latter Catholicks, written since the year 1315, that which needs Correcting can be amended by taking away, or adding a few things, that course should be followed, otherwise let it be (m) altogeeher blotted out.* But neither the *Popes* Authority, Power, nor Policy, could prevail so far with the *Roman Catholicks* of that time, as to over-rule the *Council of Basil*, or confirm the *Lateran*; for many of them constantly adhered to the (n) *Council of Basil*, because *Eugenius* the fourth by an Authentick *Bull* (recited in the sixteenth Session) acknowledged, that *it was Lawful and General* from the beginning of it to that moment, and in the last of the *Bulls*

(i) *Appel. Univers.* Paris. à Leon. 10. *facta die* 27 *Martii, An.* 1517. *Bochell. lib.* 8. *de decret. Gal. Eccl. c.* 4.

(k) New Heresy of the Jesuites, *p.* 103. out of the History of the Concordate, composed by Monsieur *de Puy*.

(l) 70 *Decret. p.* 534. *Caran. p.* 893.

(m) *Caran. p.* 894. & *instruct. post indicem*, &c. *Index l. Prohib. p.* 25.

(n) As the Germans, Kings of *England* and *France*, *ad Ann.* 1422. in the Margin of his life, *p.* 101. &c. *Ep. Synod. Concil. Basil.*

which

which he revoked, after he had (*o*) rejoyned himſelf to that *Council*, he declared, that *in matters of Faith, the opinion of a* Council *ought to be preferred to that of the* Pope, which cannot hold if the *Pope* be Infallible, as the *Lateran* crew ſuggeſted, becauſe there is no opinion which can or ought to be preferred to the judgment of an *Infallible* Monarch and Umpire: and as thoſe *Romaniſts* ſtuck to the *Council of Baſil*, ſo did they to the *Council of Conſtance*, as a lawful *General-Council*, and to its *Decree* concerning the Superiority of a *Council* above the *Pope*, and as many do to this day; which alſo neceſſarily deſtroyeth the ſuppoſition of the *Popes Infallibility*, becauſe no inferiour Authority can be *Infallible*, for that it can be controuled, and corrected by a ſuperiour over-ruling Power, and that which is *Infallible* cannot, neither ought to be, controuled or corrected. If any *Romaniſts* conceive (and ſome there be, who would be eſteemed, and paſs for ſuch with otherwiſe diſcerning men, to be the more moderate ſort) that this is no direct conſequence, it were well done of them to reconcile the different pretenſions and contradictory perſwaſions of the *Pope*, and a *Council*, and clearly declare, whether the two conteſting parties can be both *Infallible*, (for an *Infallibility* they will have, and if there be ſuch a thing, it muſt be ſeated in the one, or the other, for there are no other pretenders to it:) and if we muſt have two *Infallibles*, then which of them for the time being is the moſt *Infallible* to end the Controverſy? for till this be decided, there can be no end of Controverſies; becauſe this Controverſy will be ſtill agitated, and few, or none beſides ſhall be ſatisfactorily determined, becauſe all others do moſtly depend on this; or whether it were not more prudent by way of Accommodation to compound the difference betwixt themſelves, that by conſent the Conteſtants ſhould take the *Infallibility* by turns, the *Pope* have his viciſſitude, and the *Council* theirs, or that it paſs, as a long time it hath done, by a ſtanding Rule of *Catch that Catch can*, provided it can be ſo ordered, that it be done without hot bickerings and canvaſſings. But the through-paced *Papiſts* ſtand cloſe to their tacklings; for where they fix the *Supremacy*, there alſo very conſonantly to their ſuppoſition they lodg the *Infallibility*; for thus they argue in the caſe of the *Pope*, His Authority (*p*) is Su-

(*o*) But not till after admonition and citation. Acts of Superiority, 8 pronouncing him contumacious, for threatning of a diſſolution. *Caran. p.* 856.

(*p*) *Bell. l.* 4. *de Pont. c.* 24. *Sect.* 2. &c. *l.* 2. *de Conc. c.* 13. And this is (ſaith he) the judgment of the beſt writers, *quos recenſet ib. Sect. ult.* and therefore his judgment is the laſt and higheſt, *id. l.* 4. *de Rom. Pont. c.* 1. *Sect. Sed nec, & Sect. denique*; and becauſe it is the laſt and higheſt, therefore it is *Infallible, ib. l.* 3. *Sect. contra, & l.* 2. *de Conc. c.* 9. *Sect. accedat*, &c. *c.* 11. *Sect de* 2. *& Sect. de* 3.

preme

preme, therefore his judgment in cauſes of *Faith* is the laſt and the higheſt, and becauſe it is the laſt and the higheſt, therefore it is *Infallible*. But upon the whole matter it is evident from what hath before been avouched, that the Holy Apoſtles St. *Peter* and St. *Paul* were not the Founders of the preſent *Romiſh* Church, as it is now conſtituted and managed, but *Julius* the Second, and *Leo* the Tenth by their new ſettlement; and ſo their pretence of poſſeſſion (which at the beſt was tortious) is quite out of doors, and at laſt *N. N*'s Original of *Proteſtancy* falls out to be indeed the juſt date and commencement of *Popery*. Wherefore as the *Papiſts* frequently, but fooliſhly propoſe to us, *Where was your Church before* Luther? So we upon the foregoing grounds may more reaſonably demand of them, where was your *Popiſh* Church before *Julius* the Second, and *Leo* the Tenth? which Queſtion they will never ſatisfy till they renounce their new *Faith*, and new Foundation of Faith upon which their new *Church* is ſuperſtructed.

3. Suppoſing this acknowledgment *then* (*an.* 1516.) and *there* (in our parts of the World,) this is far from rendring it *Catholick*, becauſe far removed from that Golden Rule of *Catholiciſm* delivered by *Vin. Lyr.* and approved by all good *Catholicks*, *quod ubiq;, quod ſemper, quod ab omnibus, &c.* For if before that year and age, and in other parts of the World, that which *Proteſtants* now call *Popery* was not acknowledged *Catholick* Doctrine, it muſt not now be acknowledged *Catholick*, neither ought it then and in our parts of the World to have been acknowledged *Catholick*: the ancient *Primitive* is to be more reſpected and reverenced, than the *Church* of the laſt Century; and other parts of the Chriſtian World have been and are as truly and univocally parts of the one Holy *Catholick* Church, as ours can be, and the true Faith is one and the ſame in all ages and places. But will or can *N. N.* anſwer to *Bell.* who *l. de notis Eccl. c. 7.* poſitively declares, *That if only one Province ſhould retain the Catholick Faith, yet it ſhould be truly and properly called the Catholick Church as long as it might be ſhewed* (as *Proteſtants* have) *it was the ſame which it was at other times, in other places of the World?* & Driedo dogmat. Eccleſ. lib. 4. part. 2. ſeems to be of his mind. And what will he ſay to Dr. *Briſtow*? who motive the 44. confeſſeth, *Some there have been in many ages in ſome points of the Proteſtants opinion, inſomuch that there is ſcarce one piece or Article of our whole Faith, but by one or other firſt or laſt it hath been called in Queſtion, and that with ſuch liking for the time, that they all have in a manner drawn*

after

after them great herds of followers; theſe *ſome* and *all* were long before this *Origeniſts Æra* 1516. and what if theſe *ſome* of *Briſtow* prove to be very *many*, as the Cardinal of *Præneſte* reckoned them, *Vicards*, poor people of *Lions*, *Speroniſts*, *Arnoldiſts*, and *Waldenſes*, who, as *Reinerus* reports, were far ſpread, and of long ſtanding in the Church. For thus he relates the matter (*refert Illyric. Catal. teſt. devit. tom. 2. p. 543*, but in an old Edition, *p. 32. lit. D.*) *they continued ſo long as no Sect hath, ſome ſay it hath been ſince* Sylveſter, *ſome ſince the Apoſtles*, (there is univerſality of time) *and there is almoſt no countrey wherein it ſpreadeth not*, (there is univerſality of place and perſons) *they have great ſhew of Piety, living uprightly before men, and believing all things aright concerning God, and all the Articles of the Creed*, (and abating his [*great ſhew*] they were good *Catholicks*, becauſe holy believers, and livers; but that he added a ſubſequent cauſe,) *only they hate and blaſpheme the Church of* Rome, and that marred all, otherwiſe they had paſſed muſter; and St. *Bernard* is much to the ſame purpoſe, *Serm. 65. ſup. Cant. Edit. Venet. an. 1575. Tom. 1. p. 328. tit. H.*

Si fidem interroges, &c. *If you require an account of their Faith, nothing is more Chriſtian; if of their Converſation, nothing more commendable; they frequent the Church, honour the Prieſts, offer their Gifts, make Confeſſion, and communicate in the Sacraments*, (theſe were no Schiſmaticks,) *they hurt none, circumvent none, contemn none, are true and juſt in all their dealings, performing what they promiſed*, (theſe were not unjuſt wicked men,) yet he had a pique at them, *they did not obſerve the Monkiſh Vow of Continence*, which he conceived to be *ſcandalous*, *becauſe he was of that Order.*

To clear this Propoſition, N. N. *thus ſets out.*

SECT. II.

N. N. ANno 1517. *Leo* the tenth granted *Indulgences* to ſuch as voluntarily contributed towards the War againſt the *Turk*, who at that time threatned all *Chriſtendom*, having added *Syria* and *Egypt* to the *Ottoman Empire*. The buſineſs of divulging theſe *Indulgences* in *Germany* was committed to the Arch-Biſhop of *Mentz*, who appointed *John Tetzel* a

Dominican Friar to Preach, which Office long time before had been given to the *Auguſtine Friars*, amongſt whom *Martin Luther* a Famous Preacher expected the place; but ſeeing his hopes fruſtrated, he reſolved now to write againſt *Indulgencies* and the *Pope*, as he had prepared to Preach in favour of both before.

The firſt occaſion which offered it ſelf were certain abuſes (unavoidable in things which paſs through many hands) in the management of this affair, againſt which, or rather *Indulgencies*, he framed certain Libels, and Concluſions, which were condemned and burnt, as heretical, by *John Tetzell* his Competitor, who then exerciſed the Office of *Inquiſitor* in *Germany*. This fire did ſo warm *Luther*, and added ſuch flames to his hot diſpoſition, that moſt part of *Europe* felt the ſmart of it; for being once engaged and enraged by *Tetzell's* declaration againſt him, he would not recant his firſt error, but added others, denying *Purgatory*, the *Pope's* Authority, Merits, the neceſſity of good Works, *&c.*

SECT. II.

§. S. 1. THis Narrative concerns not the Church of *England*; they who deſire to be informed how the Affairs were managed in *Germany*, may conſult *Sleidan* and *Guicciardine*. It will not be amiſs to recite one teſtimony from him *ad An.* 1520. where he chargeth *N. N's* certain (not, as he ſuggeſteth, unavoidable) abuſes on *Leo* the tenth, affirming *he was the cauſe of what was done in* Germany; becauſe he, after complaint upon complaint that his *Indulgencies* and *Bulls* were ſold in Shops, the Buyers and the Sellers playing the money at Dice, did not redreſs thoſe faults, nor attempted to redreſs them: further adding, *all the World knew*, the Money was not gathered (as was pretended) to make War againſt the *Turk*, but indeed to maintain the Pomp and Luſt of the *Pope's* Siſter *Magdalen*. See the Author of the *Hiſt.* of the *Council of Trent*, *fol.* 5. and withal reporting that *Adrian* the ſixth, immediate Succeſſor to *Leo* the tenth, intended to reform the abuſes, *fol.* 22. *&c.* but firſt he would reform the corrupt manners of the Court of *Rome*, becauſe he ſaw all the World deſired it earneſtly, *fol.* 26.

2. Be it ſo for once, that *Luther* was engaged and enraged, yet this was no bad Argument of the Cauſe he had undertaken; for to ſatisfy *N. N.* that which engaged him was the ſorry ſhifting defences the *Indulgence-mongers* framed for themſelves: for they finding themſelves too weak for *Luther* in the particular caſe of *Indulgencies*, which had no other foundation than the *Bull* of *Clement* the ſixth made for the *Jubilee an.* 1350. betook themſelves for ſhelter to common-places, ſuch as the *Pope's* Authority, the Churches Treaſury of *Merits*, the Doctrine of *Penance* and *Purga-*

Purgatory. (*r*) Thus *Tetzel* and *Eckius* managed their Plea, and would have avoided *Luther*'s objections; but *Sylveſter Prierias*, (*ſ*) Maſter of the *Pope*'s Palace, above all other gave *Martin* the occaſion to paſs from *Indulgencies* to the Authority of the *Pope*; for he having upon a forged-put delivered, that *Indulgentiæ ſcripturarum*, &c. *Indulgencies are not warranted by Authority of Scripture, but of the* Roman Church, *and* Popes, *which is greater*, put *Luther* upon it to examine and diſcuſs this bold Affirmation.

(*r*) *Hiſt. Coun. Trent. fol.* 6.

(*ſ*) *Contra Lutherum, Jewel. def. of Apol. fol.* 49.

That which enraged *Luther*, (if it were ſo, *oppreſſion maketh a wiſe man mad*) was, that he knew very well what counſel *Friar Hogoſtrate* (*t*) had given to *Pope Leo* not to meddle with him by Argument, but to confute him with Chains, Fire and Flames, and he knew this would be his Fate, if he fell into the *Pope*'s Power. Neither could he expect to find further favour from *Adrian* his Succeſſor; for the *Cardinal* of *Praneſte*, who had been employed in Civil Affairs in the *Papacies* of *Alex. Julius* and *Leo*, and was then *Adrian*'s Confident, told him, No man ever extinguiſhed *Hereſies* by Reformation (the *Council of Trent* it ſeems was not convened for that end, whatſoever was pretended) but by *Cruſadoes*, and by exciting *Princes* and *People* to vote them out; That *Innocent* the third did by ſuch means (a ſure evidence of Uſurpation by the known meaſures of Tyranny, and that their Religion cannot endure a fair trial) happily ſuppreſs the *Albigenſes* in the Province of *Languedock*; and the next *Popes* by the ſame means in other places rooted the *Waldenſes*, *Picards*, poor people of *Lions*, *Arnoldiſts*, *Speroniſts*, and *Patavinus*, ſo that now there remaineth no (*u*) more of them but the name only. And *Adrian* himſelf exhorted the Princes themſelves aſſembled at the *Diet* of *Noremberge*, 1522. to reduce *Martin* and his followers into the right way by fair means, if they could, but if not, *to proceed to ſharp and fiery remedies, to cut the dead members from the body*, as anciently was done to *Dathan* and *Abiram*, to *Ananias* and *Saphira*, to *Jovinian* and *Vigilantius*; and finally, as their Predeceſſors had done to *John Huſs*, and *Hierom* of *Prague*; whoſe example, in caſe they cannot otherwiſe do, (*w*) they ought to imitate. The forementioned *Cardinal* declared no *Reformation* could be made, that would not totally diminiſh the Rents of the Church; for that if *Indulgencies* were ſtopped, one quarter of the Revenues of the *Church* would be cut off, there being but four Fountains, whereof this was one.

(*t*) *Hiſt. Counc. of Trent. fol.* 7.

(*u*) *Hiſt. Coun. Trent. fol.* 23.

(*w*) *Hiſt. Counc. of Trent. fol.* 25.

CHAP. II.

SECT. I.

N. N. HENRY the Eighth, among others who writ againſt *Luther*, compoſed a Learned Book in defence of the Seven Sacraments, the *Pope*'s Authority, *&c.* which gained him the Title of *Defender of the Faith.* But being weary of his lawful Wife Q. *Katherine*, (deſpairing to have iſſue-male by her,) and enamoured of *Ann Bullen*, caſt off all obedience to the *Pope*, becauſe he would not declare his Marriage with Q. *Katherine* invalid, and by Act of Parliament made it Treaſon to acknowledg any Spiritual Juriſdiction of the *Pope* in his Dominions, himſelf being proclaimed *Spiritual Head* of the *Church*. This was the occaſion and beginning of the pretended Reformation in *England*. Notwithſtanding, *Henry* the Eighth obſerved the old Religion in all Points, except the *Pope*'s Supremacy, (which he borrowed of the new, to marry *Ann Bullen*, and enrich himſelf by the ſpoils of the *Monaſteries*) and perſecuted all other Novelties and Hereſies in ſuch degree, that though many crept into *England* in his Reign, yet very few durſt profeſs them, becauſe as many as did, were burnt by his command.

SECT. I.

J. S. TO this ſuggeſtion it will be ſeaſonable to premiſe a general Narrative of the matter of Fact, and then to diſcover the imperfections and miſtakes therein. It is the *Papal* Power which was challenged in Eccleſiaſtical Affairs, and which was by Act of *Parliament* and *Convocation* caſt out of this Kingdom, but the method uſed therein was ſolemn and regular. For it was debated in the *Univerſities* and chief *Monaſteries*, An aliquid Authoritatis, &c. *Whether any Authority did of right belong to the* Pope *more than to any other Foreign* Biſhop *in this Kingdom of* England? It was reſolved in the negative, which reſolution was ſoon after concluded in (*a*) the *Convocation*, in which alſo a rude draught of *Reformation* was chalked out, as may be ſeen

(*a*) *An.* 1537. and validly aſſerted in a Book Entituled *The Inſtitution of a Chriſtian Man.*

in

in the (*b*) *Records*; whereupon ſome Superſtitious abuſes were ſuppreſſed. For we find a Letter of *Henry* the eighth, directed to the *Archbiſhop* of *Canterbury*, in which he was commanded to ſuppreſs the Worſhip of *Images*, *Reliques*, and *Superſtitious Pilgrimages*, as being contrary to his *Injunctions*, and accordingly the *Images* of the *Lady* of *Walſingham*, and and the *Lady* of *Ipſwich* were burned (*c*) at *Chelſey*; and more than ſo that *King* declared *eſſe ſibi*, &c. He and the *King* of *France* were thinking to aboliſh the *Maſs* in their reſpective Dominions. About this time a Tract was written *de vera differentia*, &c. *Of the true difference of Regal and Eccleſiaſtical Power*, Compoſed by *John Stokesley Biſhop* of *London*, *Cuthbert Tunſtal Biſhop* of *Durham*, *Stephen Gardiner* of *Wincheſter*, and Dr. *Thirlby* after of *Weſtminſter*, in which the Reſolution of the *Univerſities*, *Monaſteries*, and *Convocation*, was aſſerted from the practice of the *Saxon*, and firſt *Norman Kings*; and then what was thus concluded, and aſſerted, was confirmed by *Act* of *Parliament*. All which is agreeable to the *Canon-Law*, which fully ſettles the *Kings Supremacy*; *Inter perſonas Eccleſiaſticas intra Regni ſui terminos Rex eſt Supremus Gubernator, qui in Eccleſia ſummum poteſtatis culmen obtinet*, &c. *citante* Drezouch *de* Script. Jur. & Jud. Eccleſ. Part. 1. Sect. 2. p. 3.

This being premiſed, and the main of it acknowledged by Learned *Romaniſts*, the cavils which *N. N.* hath framed are next to be conſidered.

1. He tells us, Henry *the eighth firſt gained*, &c. If by gaining he mean this Title was not aſſumed by the former Kings of *England*, or that *Henry* the eighth acquired a right thereto by the bounty of the *Pope*, he may be miſtaken; for our *Kings* have a right thereto (*d*) *Jure Coronæ*, and it was anciently uſed by them, as appears by ſeveral Charters by former Kings to the Univerſity of *Oxford*, particularly that of *Richard* the ſecond; and long before in *Ann.* 435, *Guithelinus Archbiſhop* of *London* in his ſpeech to *Conſtantine* then *King of England*, ſtiles him the *Defender and Reſtorer of the Faith*, aſſuring him he was *Chriſts* immediate *Vicar* and *Vicegerent* in his Kingdom, by, for, and under whom he ſhould Reign, and Conquer as well as *Conſtantine the great*. He that would be farther ſatisfied in this particular, may conſult Sir *Iſaak Wake* his (*e*) *Rex Platonicus*. Certain it is, all this *King* gained by

(*b*) And the *Kings* Injunctions by the Lord *Cromwel*. *Fox Acts and Monuments* in *Henr.* 8. *p.* 1104.

(*c*) *Speed* in *Hen.* 8. *n.* 100. and *l.* 6. *c.* 9. *n.* 13. *Sand. de Schiſ. Angl. l.* 1. *p.* 165. 166.

(*d*) From a Parliament in the Conquerours time, the firſt words of *Magna Charta*, and the Kings Coronation Oath, and Stat. of 24 *Henr.* 8. *c.* 12.

(*e*) And the *Preſent State of England*, firſt Treatiſe, *p.* 88.

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this Complement of *Pope Leo*, was juſt as much as his Daughter *Queen Mary* gained by the courtſhip and cunning of *Paul* the fourth, who (forſooth) for her ſake would undertake to form *Ireland* into a Kingdom, which had been one long before, and would beſtow on her the Title of *Queen of Ireland*, which her Father had aſſumed, and her Brother enjoyed.

2. *He talks of his lawful Wife*, &c. This is but one Doctors opinion, he may give his betters leave to ſpeak, who were not of *N. N*'s private judgment. For this matter was debated at *Oxon*, before the *Biſhop* of *Lincoln*, and at *Cambridge* before *Stephen Gardiner*, and Dr. *Fox*, who concluded the *Kings* marriage with *Katherine* to be unlawful: ſo did the Univerſities of *Paris*, *Orleans*, *Anjou*, *Burges*, *Padua*, but none of them more fully than that of *Bononia*, the *Popes* retiring place, and part of St. *Peters* Patrimony, confidently averring the Marriage was *horrible*, *accurſed*, *and abominable*, &c. and that the *Pope* had no power to grant a Diſpenſation in that caſe. Our own Hiſtorians report, that the *Pope* privately gave out a *Bull* to declare the Marriage unlawful, if his Legat *Cardinal Campeius* could have obtained his deſires from the *King*; but the Author of the Hiſtory of the *Council of Trent*, fol. 68. confidently affirmes, that there was a Brief framed in which the *King* was declared free from that Marriage with the moſt ample Clauſes that were put into any *Popes Bull*. Whereas therefore *N. N.* ſaith, *King Henry* borrowed of the New Religion his *Supremacy* to marry *Ann Bullen*, it is moſt falſe: For *Stephen Gardiner* aſſures us, that whereas the Sentence of *Gods Word* (that is the Old Religion) *had been ſufficient in that affair, yet his Majeſty diſdained not to uſe the cenſures of the graveſt men, and moſt famous Univerſities*; and *Guicciardine* (*f*) relates, that the *Pope* himſelf thought that the Divorce of *King Henry* was lawful.

(*f*) *Lib.* 19. *p.* 891.

3. *N. N.* is offended that *the Popes Juriſdiction is taken away by the extinguiſhing Act*. This he miſunderſtands. That Power which the *Pope* was deveſted of was termed Spiritual, but not in that ſenſe that the *Power of the Keys* is *Spiritual*, (for this is properly and formally *Spiritual*, extending only to the Conſcience) but in that ſence the *Courts* of the Church are ſtiled *Spiritual Courts*, becauſe of their Eccleſiaſtical Juriſdiction. Thoſe words in the Act, *No Forreign Prelate ſhall exerciſe any Spiritual Power*, &c. (any Eccleſiaſtical Juriſdiction) are not meant of Power properly ſuch, but external and coactive, (which as

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Rivet diſtinguiſheth) is Spiritual *Objective*, though not *formaliter*. That this is the true ſenſe is evident from (*g*) the *Act* it ſelf, which is a purely *Political* Ordinance framed upon reaſons, and reſpecting only ſuch ends and uſes as are meerly civil, *viz. to preſerve this Realm from Rapin*, &c. as it is declared, *Proviſo* the firſt. Hereupon the Title of *Supreme* was (*h*) reaſſumed by the *King*, which ſignifies only a *Political* Governing Head, (as *Saul* was of the Tribes of *Iſrael*, 1 *Sam.* 15. 17.) to ſee that all Subjects do their duties in their ſeveral places, and reſpective Functions, which Power Mr. *Hart* in his Conference with Dr. *Rainolds* confeſſeth to belong to *Kings* in the judgment of St. *Auguſtine*: and that no more was intended by that Title is evident from that *King*'s Anſwer to the *Convocation* at *York*, which at firſt ſcrupled to acknowledg him *Supreme* Head, but upon his Declaration that he challenged no more by that ſeemingly-offenſive Title, than what Chriſtian *Princes* in the Primitive times had aſſumed to themſelves in their own *Dominions*, they at laſt freely conſented thereto.

(*g*) 25 *Hen.* 8. *cap.* 21. *proviſ.* 1. and in the extinguiſhing Act. 28 *Hen.* 8. c. 10.

(*h*) By the King. 26 *Hen.* 8. c. 1. *Staplet. de tribus Thom. in Thom. Cant.* complained and cryed out that *Henry* the ſecond clandeſtinely demanded, what *Henr.* 8. openly uſurped.

4. *He quarrels with the Motives inducing him*, viz.

[1.] *His deſpairing*, &c. But if the *King* deſirous to have Iſſue Male was enamoured on *Ann Bullen* in hopes thereof, this cannot be objected againſt him as a crime: for he being ſatisfied of the unlawfulneſs of marrying his Brothers *Relict*, as it was not unreaſonable to him to deſire Iſſue male, ſo there was a neceſſity he ſhould be enamoured of ſome Lady for a Wife, and if *Ann Bullein* were his choice, why not ſhe as ſoon as any other?

[2.] *His intention to enrich himſelf*, &c. But this is more than *N. N.* knows, or can prove. The Poſt-fact does not always inſer an Antecedent intention, many at long laſt have done that which in the firſt attempt they never deſigned. But ſuppoſing he did ſo intend, this, as it is extrinſecal to his rejection of the *Popes Supremacy*, ſo the *Pope* without Demur could diſpence with this, provided he had a ſhare in the ſpoils, according to his Luſt, or that his Intereſt thereby be advanced. He gave the example and encouragement to this ruine by conſenting to *Cardinal Wolſey*'s Requeſt, for the ſuppreſſion and alienation of divers Religious houſes.

[3.] But to what end are theſe Motives urged? If that which the *King* did in extinguiſhing the *Popes* uſurped *Supremacy*, and in the Divorce from *Katherine* were in themſelves juſtifiable

fiable Acts, both in reſpect of the matter thereof, the competency of the Power, and the manner of their management, it matters not what moved him to do ſo, or how inclinable he was to undo what he had done, (as ſome ſurmiſe;) for as it was honourable and juſt to defend his own Rights and *Prerogative*, and to preſerve his Subjects from Rapin and Oppreſſion; ſo it could not be a fault in him, as the matter ſtood, to deſire Iſſue-male, and for that end to be enamoured on a Lady.

5. *N. N.* Funſieth *this to be the occaſion*, &c. He gueſſeth amiſs; that which chiefly occaſioned theſe Tranſactions, was the *Popes* Diſſimulation, and his unjuſt Claimes. The beginning came from Zealous *Romaniſts*, with the concurrence of others, who being ſenſible of the *Popes* indirect dealings, and groſs Uſurpations, ſadly reſented the condition of the *King* and Kingdom, and therefore employed their Counſels and endeavours to redreſs and rectify thoſe grievances under which they ſuffered: But theſe were no *Reformers*, nor this the *Reformition*, for *Reformation* in the ſenſe then uſed, imported and reſpected, only the redreſs of corrupt Doctrine and Manners, or rectifying abuſes in the Worſhip of God, and therefore did not concern the *Popes Supremacy* further than it was conceived unjuſtly Uſurped, or tyrannically exerciſed by him. But if *N. N.* will have that to be the beginning of the *Reformation*, then his own *Grave, Learned*, and *Conſcientious Divines* (as he after ſtiles them) were the firſt *Reformers*.

6. He at laſt comes in with a croſs obſervation, *Notwithſtanding*, &c.

[1.] This was raſhly obſerved, for hereby it is viſible, if *Henry* the eighth did any thing in favour of *Papacy*, neither the *Pope*, nor any of his Partiſans will quarrel him for taking too much upon him; but if he Act any thing in prejudice to the *Pope* and his Pretenſions, then it muſt be irregular and Sacrilegious. But this is to be obſerved from the Author of the Hiſtory of the *Council of Trent*, fol. 90. That the *Pope* can blow both hot and cold with one breath. *It is to be marvelled* (ſaith he) *how the* Pope, *who before thundered againſt that* King, *upon the making the Edict for the ſix Articles, was conſtrained to praiſe his actions, and to propoſe him for an Example to the* Emperour *for his imitation.* So that a man's perſonal intereſt makes him commend and blame the ſame perſon.

[2.] He obſerved, *That* Henry *the eighth obſerved his Old* (*New*)

(*New*) *Religion*, &c. But this is contradicted by ſome of his old Friends.

The Author of the Book (*viz.* Dr. *Worthington*) entituled, *The Anker of Chriſtian Doctrine*, Printed at *Doway* 1618. *Permiſſu Superiorum*, is not ſo confident, (*i*) *maintaining ſtill* (ſaith he) *in moſt* (that is not all, except the *Supremacy* as this *Originiſt* fancieth) *points the* Romiſh Religion: But well-fare *Saunders*, he ſpeaks out at an high rate, *Haretica* (*k*) *multa tenebat*, &c. *He held many Heretical points, for he affirmed there were only three Sacraments, Baptiſme, the Euchariſt*, and *Penance*; and as to that Sacrament. he denied *Auricular Confeſſion* to be inſtituted by *Chriſt*, and by no means would he allow the name of *Purgatory*. If this be truth, was the *King in all points* except *Supremacy*, of *N. N*'s. *Old Religion?* which is not yet full an hundred and twenty years old: however this be, either *Saunders* or *N. N.* deſerves to be marked. Next he enlargeth upon *Edward* the ſixth.

(*i*) Preface, *p.* 4. and is evident by the Kings Inſtructions.

(*k*) *Sand. de Schiſm. Angl. l.* 1. *p.* 153, 154. This may be one reaſon of the *Popes Bull* againſt him, for therein he traduceth him for publiſhing Heretical Doctrine in his Kingdom. *Hiſt. Council of Trent. fol.* 89.

SECT. II.

HEre again ſomething in General is to be premiſed, before I remove thoſe Objections which *N. N.* hath raiſed againſt the Proceedure of *Edward* the fifth.

N.N. EDward the ſixth, a Child of nine years old ſucceeded his Father, Lord *Seymour* his Uncle who enclined to *Zwinglius* his Hereſy, was made *Protector* of the *King* and *Kingdom*, upon the ſixth of *March*, ſcarce 20 dayes after he was invested in the Protectorſhip, he ſent away Commiſſioners into all parts of the *Realm*, to pull down *Images*, and other Eccleſiaſtical Ornaments. He alſo invited out of *Germany* divers Sectaries of what Religion ſoever, eſpecially *Apoſtate Friars* that had tied themſelves to *Siſters*, aſſuring himſelf they would be moſt for his purpoſe; and ſo there came into *England Martin Bucer*, who had been a *Dominican Friar*, and an earneſt *Lutheran*, *Peter Martyr* a *Canon Regular*, who inclined to *Zwinglius*, yet came with an indifferency to teach what he ſhould be appointed, *Bernard Ochine* a *Capuchin*, weary of that auſtere life, took a Woman, and wrote a Book in defence of having two Wives at once, but after Repented, and died *Catholick*.

Theſe three Apoſtles of the *Reformation* were diſtributed into the three Fountains of the Land, *London*, *Oxford*, and *Cambridg*; with theſe joyned *Coverdale* an *Auguſtine Friar*, *Bale* a *Carmelite*, *Hooper*, and *Roger* with other *Apoſtates*, who did ſo vary in their Doctrine, that all was in confuſion; and the *Common-Prayer Book* which *Cranmer*, *Ridley*, &c. were then compoſing, obſtructed, eſpecially after *Hugh Latimer* had

ſided with them, who was of great account among the common People. In this Confuſion the *Protector* calls a Parliament, 1547, but the *Common-Prayer Book* did not then paſs; yet all former Statutes made againſt Hereticks, or Sectaries, were recalled and annulled. In the enſuing Parliament the *Book* was approved, becauſe it ſeemed in matter of the *Sacraments* to humour divers Sectaries who before had oppoſed it; yet the Common People of *England* took Arms in defence of the Old *Roman Catholick Religion*, complaining that moſt *Sacraments* were taken from them, and they had reaſon to fear the reſt. This was *King Edwards Reformation*, which could not be perfected, becauſe he lived but ſix years.

It is remarkable how in this *Kings* time it was reſolved, that whatſoever ſhould be determined by ſix *Biſhops* (ſuch as they were) and ſix Learned men in the Law of God, or the major part of them, concerning the Rights, Ceremonies, and Adminiſtration of the *Sacraments*, that only ſhould be followed. Never did any Sectaries before this time preſume ſo far as ours did in preferring the judgment of ſeven men, (for that is the major part of twelve) before that of the Chriſtian World, in changing the matter and form of *Sacraments*, aboliſhing the *Sacrifice* of the *Maſs*, and ancient Rites and Ceremonies of the *Church Catholick*, confirmed by ſo many *General Councils*, and approved by all the Ancient *Fathers*. Hereſy is always accompanied with preſumption, but this exceeds all Parallel.

SECT. II.

J.S. HEre again ſomething in General is to be premiſed to remove thoſe prejudices which *N. N.* hath raiſed againſt the procedure of *Edward* the ſixth.

It is granted that *King* was but a Child, yet it muſt not be denied, that the Laws of the Kingdom committing the exerciſe of *Supreme Power* in that caſe to a *Protector*, what was regularly done by him, ought to be deemed as valid as if the *King* had been of age and done it himſelf. The *Reformation* made in *Jehoaſh* his minority, 2 *Chron.* 23, though it was the immediate Act of his Uncle *Jehojada*, was firm to all intents and purpoſes. It is acknowledged alſo, *That Images were pulled down, a Body of* Engliſh *Liturgy formed*, &c. But what was done in theſe particulars was done without confuſion or contradiction. For it was done by Authority of the *Supreme Power*, with the advice and conſent of the major part of the *Biſhops*, not oppoſed by the *Convocations*, but rather approved (for that the Clergy in the reſpective *Diocеſes* generally practiſed the preſcribed form) and after confirmed by Parliament. This appears from the Provinſional Injunctions 1 *Edw.* 6. and the Acts of Parliament 2 & 3 *Edw.* 6. to which the *Biſhops* had ſo great

a reſpect, that as they practiſed themſelves, ſo they took care for the uniform obſervation of theſe *Injunctions* and *Statutes*, requiring conformity to them from the Inferiour Clergy, which accordingly they ſubmitted to. For we find a charge was drawn againſt *Stephen Gardiner*, one Article whereof was, *He obſerved not the Book of* Common-Prayer, *nor ordered the obſervation thereof in his Dioceſs*; to which charge he made this Anſwer to the Duke of *Somerſet* with five others of the *Council*, viz. *That he having deliberately peruſed the Book of* Common Prayer, *although he would not have made it ſo himſelf, yet he found ſuch things in it as ſatisfied his Conſcience, and therefore he would uſe it himſelf, and ſee his Pariſhioners do ſo too*: the ſame in effect he ſaid to the Lord Treaſurer, Secretary *Peters*, and Sir *William Herbert*, when they came to him with Articles from the *King* himſelf.

To confirm this procedure it is to be obſerved,

[1.] The whole affair was managed by an approved *Catholick Rule*, which was to reform what was amiſs, according to the Doctrine of the *Holy Scriptures* and uſage of the *Primitive Church*; not to form any *New Religion*, but retrieve the *Old*, and to reduce it into that ſtate as *Chriſt* had left it, the *Apoſtles* practiſed, and the *Primitive Church* had received, and obſerved, as the *King* declared to the *Romiſh Rebels*.

[2.] It was ordered as the *Tridentine Aſſemblers* thought moſt fit, *Decreto de Celebratione Miſſæ*, (in which Inſtitutions were read concerning abuſes to be corrected in the Celebration of the *Maſs*, the ſubſtance whereof was) that the *Biſhops* ought to forbid all things brought in by Avarice, Irreverence, or Superſtition: If it be alleadged the *Biſhops* were ſo to do, as *Delegates* of the *See* of *Rome* the Return is obvious, Our *Biſhops* as *Commiſſioners* of the *Supreme Power* might do what they did with better Authority and Warranty. For,

1. Learned *Romaniſts* do confeſs that particular Nations have a Power to purge themſelves from Corruptions as well in *Church* as *State*, without leave from the *See* of *Rome*. This is acknowledged by *Seren. Creſſy* in his Anſwer to Dr. *Pierce*'s Sermon, p. 285. But what if the *Pope* iſſue out a Prohibition, and interdict the whole *Nation*? very many of them do conceive it may be waved and oppoſed, becauſe no reaſon can be aſſigned, why the *Church* ſhould continue under known Corruption for

(l) *De Conc. Baſil. l.1.* the *Popes* reſtiveneſs to have them redreſſed. *Æneas* (l) *Silvius* (after *Pius* the ſecond) was once of this mind, for that if the *Popes recuſancy may hinder the proceedings of a* General Council, to the diſturbance of the *Church*, corruptions of the Minds of Men, and the deſtruction of their Soul, *all would thereby be undonne without remedy*. *Cardinal* (m) *Cuſan* goes yet higher, affirming, that *the* Emperour *in duty was obliged by his Imperial Authority to Aſſemble a* Synod *when the great danger of the* Church *required it*; which determination was alſo reſolved in the firſt (n) *Piſan Council*. *Quintinus* (o) *Hedenus*, who lived in *Henry* the eighth's time, hath aproved by many *Canons*, that if the *Pope* command, and the *King* forbid, the *King* is to be obeyed; therefore when the *King* calls together the *Prelats* of the *Church*, to reform the ſtate thereof, they are bound to obey, though the *Pope* forbid it (p). *Baron* (q) confeſſeth the ſecond *General Council* is approved, though *Pope Damaſus* with might and main oppoſed it. *Vigilius*, though once he conſented to the calling of the firſt *General Council*, yet when he was called to give his perſonal appearance, and afford his aſſiſtance, and concurrence, being commanded ſo to do by the *Emperour*, and ſolicited thereto by twenty (r) *Metropolitans*, whereof three were *Patriarcks*, the ſturdy inſolent *Pope* utterly refuſed: whereupon the *Emperour* (the neceſſity of the *Church*, which was then in a general Tumult and *Schiſm* about the (s) three *Chapters*, ſo requiring) *Commanded the Holy men aſſembled to protract* (t) *the time no longer in expectation of the* Popes *preſence, but to debate, and deliver a ſpeedy Judgment upon the Controverſy depending before them*; which they readily ſubmitted to, and accordingly did diſcuſs and (v) determine the matter without the *Popes Places*, and contrary to his good liking and (w) affections.

(m) *De concord. Conc. l.2. c.12. & l.3.c.15.*

(n) *Conc. Piſ. impreſſ. Lutet. 1612. fol. 69.*

(o) A Lawyer, and publick Profeſſor at *Paris*, in *repet. lectione de Civitatis Chriſtianæ* Ariſtocratia.

(p) *Franc. prælect. 4. a. 161.* at this day a *Gencral Council* may be called againſt the Popes mind by the Emperour and the Chriſtian Princes, whether he will or not.

(q) *Ad Ann. 553. n. 2.* (r) *Baron. 553. n. 35.*
(s) *Ibid. Ann. 547. n. 29.* (t) *Inſt. Ep. Ad Synod. Collat. 1. p. 520.*
(v) *Ibid. Coll. 2. p. 524.* (w) *Baron. Ann. 553. n. 212.*

2. The practice not only of *Heathen* and *Jewiſh Kings* do confirm this, but of *Chriſtian* alſo, who have challenged and exerciſed this Power as their Original Right, derived to them from God. The firſt, famouſly known, Chriſtian Emperour, *Conſtantine the Great* ſaid to his *Biſhops*, *You are the* Biſhops *of thoſe things within the* Church, *but I am appointed of God to be* Biſhop *of thoſe things without the* Church; meaning thereby

that

that the overſight of the external Government of things belonging to the *Church* was by *God* committed to *him*; as the adminiſtration of Holy things of *God* within the *Church* was deputed to them (*x*). *King Edgar* in an Oration to the *Clergy* requised them to make a *Reformation* by a conjunction of his and their Power, committing the whole affair to ſo many *Biſhops* as he then nominated. *Charles the Great* convocated the *Biſhops* to him, to Counſel him how Gods Law ſhould be recovered; and in the Preface of the Capitulary wrote thus to the *Clergy*, of his Empire, *We have ſent our Deputies to you*, &c. *Let no man cenſure this as a Preſumption to correct what is amiſs*, &c. *For we have read in the Book of Kings, how* Joſiah *reſtored the Service of God in the Kingdom which he had given him.* Maximilian in Ann. 1512. *Declared, though he of his clemency had tolerated the* Pope *and the* Clergy, *as his Father* Frederick *had done, yet it appertained to his Duty that Religion decay not, that the Worſhip and* (*y*) *Service of God be not diminiſhed.*

(*x*) Cited in the Book *De vera differentia*, written *An.* 1634.

(*y*) Abbot *Urſpreg. Goth. Grat. Faſc.* Whereupon he with *Lewis* the twelfth of *France*, and ſome *Cardinals* called a *Council* at *Piſa*, and cited the *Pope* in it. *Onupher. in vit. Julii ſecundi.*

3. It is the Duty of Soveraign Princes to do as *Joſiah* did by the directions of faithful men, though the majority of the Prieſts expreſs their unwillingneſs and averſeneſs. For many Kings have been ſeverely reproved for not reforming the Idolatrous abuſes of *Gods Worſhip* in their Reigns, which would never have been done, unleſs they in Duty had been obliged to do it, and obliged they could not have been, unleſs *God* had ſettled a Power in them to do it, of which becauſe there is no revocation, or limitation in the *Goſpel*, therefore the firſt Grant and Commiſſion ſtandeth good; for the *Goſpel* doth not deſtroy the *Law*, but perfect it.

4. *Ad hominem*, did not *Queen Mary* in her huddled reduction of *Popery* exerciſe this Power? Did ſhe not introduce the *Popiſh* form of *Solemn Maſs*, which was then aboliſhed by ſtanding Laws? Did not ſhe to drive on her deſign, impriſon one *Archbiſhop*, diſplace two, and deprive eight *Biſhops*? Did not ſhe with the conſent of a ſorry *Convention*, which ſhe called five dayes after her *Coronation*, repeal *ſome Statutes* made by *Henry* the eighth, and *others* by *Edward* the ſixth? Sir *Henry Spelman* in his larger Hiſtory of *Tithes*, c. 29. *p.* 170, tells

tells us, he had heard there was but *twenty persons* to give their voice with the *Bill*, and yet carried it. Did not she for a colour when the work was done, some few dayes after call a *Convocation*, which she soon after dissolved by her peremptory Mandate? but not a word of this from our cunning *Originist*, because it was done for the advancement of the *Catholick* Cause. *Popish Princes* may do what they like, in order to the Good old Cause, and never be checked or censured for it; but *Protestant Sovereigns* must be bound up till the *Popes* License, or a Vote in Convocation loose them.

5. Although *Synods* be the most prudential, and safe way to determine *Church*-matters, yet without them *Gods Worship* may be *Reformed*, and the *Catholick Doctrine* restored. In the case of the *Catholicks* and *Arrians*, *Nazianzen* (*ad Procopium*) complained he saw no good end of *Councils*, certainly in those where Faction prevailed, and Votes passed not by weight, but number. Nor that he thought so absolutely and universally, but *pro hic & nunc* in respect of the Times, and Persons assembled. For he knew if a *Council* had been called when the *Arrians* were the overruling party in the *Church*, the *Catholicks* would be overpowered by multiplicity of Votes; yet for all this, *He* and other *Catholicks* did endeavour the suppression of *Arrianism*.

6. Neither in such times and cases must the business be delayed till a *General Council* be summoned, especially when he who pretends to have the sole Power of calling it, and the parties called are aforehand agreed by Clandestine correspondencies, they will do nothing towards a *Reformation*, but either obstruct or baffle it. *Henry* the eighth said well, *A General Council would do well where all may speak their judgments, but it cannot be called a* General Council, *where they only are heard who are resolved to be on the* Popes *side in all matters, and where the same men are Plaintiffs, Defendants, Advocates, and Judges. Hist. Conc. Trid. Angl.* fol. 85.

7. Supposing there wanted a formal *Synodical* concurrence in this Transaction of *Edward* the sixth, there was in effect that which to all intents and purposes is equivalent, *viz.* a General submission and conformity to the Provincial Injunctions, and *Acts of Parliament* by the *Clergy*.

8. There was a *Synod* to carry on this matter in *Edward* the sixths time, for though the first Edition of the *Liturgy* was only framed by the advice and suffrage of *Bishops*, and elected Divines,

Divines, which yet was afterwards reviſed and compleated with the addition of a form of Making and *Conſecrating Biſhops, Prieſts* and *Deacons*, (but whether the *Synod* then in being compoſed and formed it, or paſſed their Power (which is more probable) for the forming of it to the ſelected perſons appointed by the *King* (and ſo may properly enough be ſaid to have done it, becauſe by thoſe to whom they had conſigned their Authority) I ſhall not pretend to determine:) yet this may be ſafely reſolved on, a *Synod* there was, which appears from the *Statute-Book*, which makes mention of *a Subſidy of ſix Shillings in the Pound granted by the* Clergy *unto the* King, 2 & 3 *Edw.* 6. and it is notoriouſly known ſuch a Grant in thoſe times paſſed not without a *Convocation*; and it is certain, mention was made of a *Synod* 1 *Mariæ*, held in *King Edwards* days; and Mr. *Philpot* a member of the *Convocation* 1 *Mar.* maintained the *Catechiſm* exemplified in the *Common-Prayer Book*, to be *Synodical*, upon this account, that the *Convocation* in *King Edward's* time had paſſed their Authority to certain Perſons Deputed by the *King* to make Spiritual Laws *. So that though nothing appears *apud Acta*, becauſe perhaps not ſo carefully regiſtred, or not at all, becauſe it was the Perſonal Act of their Deputies, or in that *primo Mariæ* (which is likely enough) expunged and deſtroyed, yet a *Synod* there was to carry on this work, upon the foregoing Reaſons; to which may be added what *Biſhop Jewel def. Apol.* fol. 520, affirms, which Mr. *Harding* (a) could not deny: *We have not done* (ſaith he) *what we have done altogether without* Biſhops *or a* Council, *the matter hath been treated in open* Parliament *with long Conſultation, and before a notable* Synod, *and* Convocation.

* *Fox Act. & Mon.*

(a) Scoffing at it as a ſmall obſcure meeting of a few *Calviniſts*

Def. Apol. fol. 521. which *Biſhop Jewel* farther avers, *Defen. Apol.* fol. 645.

Having premiſed thus much, the leſs ſhall be ſaid to *N. N.*'s exceptions, and reports, and nothing at all to his angry, ſcurrilous, malicious invectives and expreſſions.

[1.] Edward *the ſixth was a Child*, &c. This is a cloſe reflection on his incompetency to act in that kind, but *N. N.* might have conſidered that *Kings* in the eye of the *Engliſh* Laws are never *Minors*, and that though he was a Child in years, yet not ſo in underſtanding; for during the time of his Reign he kept a moſt exact judicious Journal of all the moſt principal (b) affairs of State, and his abilities were ſo great,

(b) *Haywards Ed.* 6.

far

far beyond his years, that he could encounter *Cardan*, and diſputed his new deviſed Paradoxes with ſo much acuteneſs, and ſtrength of Reaſon, that *Cardan reported his parts to be miraculous*. And as to his Knowledg in matters of *Religion*, *his Anſwer* (formerly related) *to the* Romiſh *Rebels*, ſufficiently ſhews, he was no Candidate thereof, but a ſolid underſtanding *Chriſtian*. But if his being a Child be ſo great an offence to the *Romiſh* tender Conſciences, why ſhould not their Univerſal *Monarch's* being a Child work the ſame effect in them? Such they have had, *Benedict* the ninth was a Lad almoſt ten years old, *John* the eleventh a ſtripling, and a Baſtard to boot, which one of their ſtout ſticklers grants, and makes a pleaſant Phanatick (*c*.) Apology for their youth, *viz*. in theſe words. *The young years of our* Biſhops *cannot be a hinderance to debar them*, (*of being* Infallible Paſtors *and* Univerſal Monarchs *in the* Church,) *ſince out of the Mouth of Babes our Lord can work his own praiſe; neither is Ignorance, want of Learning, or Diſcretion any lett, when by the mouth of an Aſs God can inſtruct a Prophet.*

(*c*) *A. D. Soc. Jeſ.* in his Reply to Dr. *White*, *p.* 289. *Sect.* to the ſeventh.

[2.] *They did vary* (as he runs on) *and ſo were in confuſion.* The Antecedent is beggarly without proof, and the conſequence is naught: every variation in judgment and opinion doth not infer or imply Confuſion. The members of the *Trent*-Aſſembly in far more and more importing Doctrines did vary almoſt at every turn, yet I preſume this man of confidence will not adventure to conclude, that all was there in a Confuſion. But *King Edwards* Doctors did not vary, for they were perfectly agreed, and took an effectual courſe to prevent diſcord and confuſion. For,

[3.] The *Common-Prayer Book* was not obſtructed, but generally and Religiouſly obſerved. For in 1 *Edw.* 6. it was Authorized by *Proclamation*, recommended to the *Biſhops* by ſpecial Letters from the Lords of the *Privy Council* to ſee it practiſed, and in 2 *Edw.* 6. a penalty was impoſed by *Act* of *Parliament* on ſuch as ſhould deprave or neglect the uſe thereof: if any diſturbance therein, it proceeded from the *Popiſh* party, and their Preachers, which occaſioned a *Proclamation* to be iſſued out to ſilence them.

[4.] *He relates every one might Preach what he pleaſed*, &c. This is falſe, for a *Proclamation* was publiſhed, *none ſhould Preach, unleſs he were Licenſed.*

[5.] *Hugh Latimer* (ſaith he) *was in great eſteem*, &c. If ſo

ſo then probably the Common People would have ſided with him, for the *Common-Prayer Book* which he ſo highly eſteemed, that he judged all thoſe who condemned it to be Factious and Seditious, as in particular he charged *Thomas* Lord *Seymour* upon that account.

[6.] He tells us *the Common People took Armes*, &c.

Surely not thoſe who ſo much reſpected *Hugh Latimer*; they were ſome who affected *Popery*, that is no news ſuch ſhould prove Rebels when they dare; he might have ſpared this, to ſave the Credit of his *Old Religion*. This practice is ſufficient to prove them no true *Roman Catholicks*, for the *Old Religion taught Subjects Submiſſion and Suffering for* Religion, *and forbad Reſiſtance and Rebellion, and taking up Armes againſt their lawful Sovereign.*

[7.] *He ſuppoſeth* Edward *the ſixth's Reformation could not be perfected*, &c.

In good time! by the ſame reaſon *Queen Mary's* reduction of *Popery* could much leſs be perfected, for ſhe lived but five years.

[1.] *He preſents his grand remarkable, in this* Kings *time*, &c. But he is ſo reſerved and wary as not to ſpecify the year of his Reign: if he means 1 *Edw.* (as is moſt probable) he miſſeth one of the number, for thirteen were appointed, this is a pardonable miſtake. That which follows is *a down-right Calumny*, as hath been ſufficiently proved, for thoſe ſeven men had a real reſpect to the Judgment of the Chriſtian World, and Practice of the *Catholick Church*. If he pitch on 2 & 3 *Edw.* 6. *then* 32 *perſons were nominated to examine Eccleſiaſtical Lawes*, viz. ſuch as concerned the Juriſdiction and Rights of the *Church in foro externo*, which indeed were but ſo many Regulators of the *Canon-Law*. If he relate to 6 *Edw.* 6. *only eight perſons were named in the* Kings Letters Patents, *with a power to call into their Aſſiſtance whom they pleaſed*. But this is remarkable, that when *N. N.* lays claim to all the Chriſtian World, many *General Councils*, and all the *Fathers* for their Matter and Form of *Sacraments*, and their *Sacrifice* of the *Maſs*, he is then fallen into the braving humour of his old *Thraſonical Bragadochio Colleagues*; *Teſtor omnes patres, omnia Concilia*, &c. No leſs than all was the nothing Brag of *Father Campian*, but the Author of the Apologetical Epiſtle publiſhed *Ann.* 1601, goes far beyond him in this ſwelling ranting vein of his, *That Faith which I defend is taught in all the* Hebrew *and* Greek *Scriptures, and all ancient*

ancient Glosses and Scholia on their Latine *and* Greek; *by all the Learned Fathers, Historians, Antiquaries, and Monuments; by all* Synods, Councils, Lawes, Parliaments, Canons *and* Decrees *of* Popes, *of* Emperours, *and* Kings, *by all* Martyrs *and* Confessors, *and* Schools, *by all Friends and Enemies; even* Mahumetans, Jews, Pagans, *and* Infidels, *all former* Hereticks *and* Schismaticks. All these he had carefully and with diligence studied, and considered them; this is right *Don Quixote*, But somewhat is still behind, *his Faith is approved by all the Testimonies that can be devised, not only of this World, but of God, of Angels, and Glorious Saints, of Devils, and Damned Spirits in Hell*, (the surest Witnesses of all:) and here he stops his Carreer. Other pulling Hereticks have boasted of this or that *Council*, or of some few *Fathers*; but these have attained to that pitch of Impudency, that all makes for them, all is theirs; when upon a just examination none at all appears for them. Heresy is always accompanied with Vanity and Insolency, but this exceeds all Parrallel; but that we find it the constant custom of the *Romish Hectors*.

SECT. III.

N.N. AFter *Edward* died his Sister *Queen Mary* Reigned, who being a *Catholick*, restored Religion by Act of Parliament; *Cardinal Pole*, the *Popes Legate* absolved the Kingdom from the Excommunication and Schism incurred. Some Histories report that three thousand Sectaries, all Strangers, were Banished out of *England*, and among the rest the two holy Apostles *Peter Martyr*, and *Bernard Ochine*. All King *Edwards Bishops* were Deposed, and Imprisoned, the *Catholick Bishops* set at liberty and restored to their *Sees*.

SECT. III.

S.S. QUeen *Mary* did reintroduce *Popery*, but this she did 1. contrary to the solemn Promise made to the Gentry of *Norfolk* and *Suffolk*: to violate such an obligation will scarce be proved either Honourable or *Religious*.

2. She did not regularly reſtore her *Religion*, but confuſedly ſhuffled it up as hath been before declared, that if any *Proteſtant Prince* had done the like, an hideous Hubbub would have been raiſed.

Biſhop Jewel relates the manner thus: (*a*) *The Papiſts firſt ſcattered it and forced their* Maſs *againſt a Law then in force againſt them, then eſtabliſhed it by Law*; and next after had a *Solemn Diſputation at* Oxford, to try whether the *Law* were good or no. *This* (ſaith he) *Mr.* Harding *is your* Lidford *Law*: for in order of nature the Diſputation ſhould have been firſt, then the *Law*, then the Execution thereof; but, as *Tertullian* ſaith, *Haretici ex Conſcientia infirmitatis ſua nihil tractant ordinarie.*

(*a*) Reply to *Harding*, *Art.* 13. *fol.* 358.

3. He cannot but his hand muſt ſlip though he have no viſible advantage by it; for all *King Edwards Biſhops* were not Depoſed, the *Biſhops* of *Lincoln* and *Hereford* were not; the *Biſhops* of *Litchfield*, *Salisbury*, *Norwich*, *Bangor*, St. *Aſaph*, and *Landaffe* complyed.

4. If the depoſed *Biſhops* were but pretended *Biſhops*, then your reſtored *Biſhops* were ſo too, for ſome of theſe received their Ordination from them and thoſe who ordained them.

But now the *Originiſt* after all theſe Sallies falls afreſh on his great work, on which he ſpends much Paper and time, wherein he moſt triumphs, and glories; and thus he makes his firſt approach and onſet.

CHAP. III.

SECT. I.

N. N. QUeen *Mary* deceaſed without iſſue, her Siſter *Elizabeth* is proclaimed Queen. The Reformation is eſtabliſhed by Act of Parliament, notwithſtanding the great oppoſition made by all the *Biſhops* and others in the Upper-houſe. The Queen was reſolved to pull down *Catholick Religion*, becauſe *Cecil* and others of her Council perſwaded her, ſhe could not be ſecure as long as the *Pope's* Authority was acknowledged in *England*, ſeeing the Apoſtolick See had declared her a Baſtard, and all Catholicks looked upon the Queen of *Scots* as true Heir to the Crown. Nevertheleſs it was judged expedient for her quiet, and the peace of the Realm, to keep always a Reſemblance of it in the Clergy, as the beſt remedy againſt *Puritaniſm*, which was thought by her Majeſty dangerous to Monarchy. The titles therefore of *Arch-Biſhops*, *Biſhops*, *Deans* and *Chapters* were retained, as alſo in her own Chappel ſome Images, the *Altar* and a *Crucifix* upon it. But what will they do for Ordination? That Form which was inſtituted in *Edw.* the ſixth's time was judged invalid, by publick Judgment in Queen *Marie's* days, inſomuch that Leaſes made by King *Edward's* Biſhops, though confirmed by *Dean* and *Chapter*, were not eſteemed good, becauſe, ſaith the Sentence, they were not conſecrated, nor Biſhops: ſee *Brook's Novel Caſes*, *Plac.* 463. *fol.* 101. *impreſſ. London*, 1604. Seeing therefore it concerned the Queen to have conſecrated *Biſhops*, ſhe endeavoured by all means to have ſuch as ſhe named for *Biſhopricks* conſecrated by Catholicks; but they all reſolved not to make *Biſhops* in the Church, whereof themſelves refuſed to be members. The Queen, notwithſtanding the reluctancy of *Catholick Biſhops*, named in her Letters Patents *Kitchin Biſhop* of *Landaff*, among others, to conſecrate Mr. *Parker*, and his Fellows; he being the only man, among all the *Catholick Biſhops*, that took the Oath of Supremacy in her Reign. But many others who complied with *Henry* the eighth in that particular, refuſed now to conſecrate, and *Landaff* was reſolved to do the ſame; yet at laſt, by fair words and promiſes, they prevailed with the old man to give them a meeting at the *Nags-head* in *Cheapſide*, where they hoped he would have ordained them *Biſhops*, deſpairing that ever he would do it in a Church, becauſe that would be too great and notorious a ſcandal to *Catholicks*, among whom *Landaff* deſired to be numbred. *Bonner Biſhop* of *London* hearing of this, ſent Mr. *Neal*, his Chaplain, to forbid the exerciſe of giving Orders in his Dioceſs, under pain of Excommunication, wherewith the old man being terrified, and otherwiſe alſo moved in his Conſcience, refuſed

fuſed to proceed in that Action, alledging chiefly for reaſon of his forbearance, want of ſight. This excuſe being interpreted an evaſion by Mr. *Parker* and his Fellows, leſſened his entertainment, ſome of them reviling him, and ſaying, *this old Fool thinketh we cannot be* Biſhops, *unleſs we be greaſed*, alluding to the Catholick manner of *Epiſcopal Unction*. Being thus deceived in their expectation, they reſolved to uſe Mr. *Scorie's* help, an Apoſtate irreligious *Papiſt*, who had born the name of *Biſhop* in King *Edward's* time, and was thought to have ſufficient power to perform the Office: he having caſt off, with his religious habit, all ſcruple of Conſcience, willingly went about the matter, which he performed in this ſort; having the Bible in his hand, and they all kneeling down before him, he laid it upon every one of their heads and ſhoulders, ſaying, Take thou Authority to Preach the Word of God ſincerely, and ſo they roſe up *Biſhops* of the new Church of *England*.

SECT. I.

J. S. TO this long lying Section, the fitteſt method will be to diſcover the ſeveral falſities, and vain conjectures, as they lie in order.

Firſt, *He vainly ſurmiſeth great oppoſition was, &c.* This is one miſadventure, for there was but fourteen *Biſhops* then living, whereof four were abſent; and then a Queſtion may be made, whether all thoſe ten who were preſent did oppoſe it? for ſome of them had learned the Art of compliance ſo exactly, that they could ſuit to the times without any oppoſition: for the others, there was but one *Abbot* of *Weſtminſter*, and only two Lords Temporal, the Earl of *Shrewsbury*, and Viſcount *Montacute*, who did oppoſe it: theſe thirteen, if they had all combin'd, could not make any great oppoſition.

2. *The Queen* (ſaith he) *did reſolve, &c.* This is moſt falſe, for thus ſhe expreſſed and declared her ſelf: (*a*) England *embraceth no new Religion, nor any other than that which Chriſt hath commanded, the Primitive and Catholick Church hath practiſed, and the Ancient Fathers have always with one mind and will approved.* If *N. N.* hath another Catholick Religion, let him keep it to himſelf. (*a*) *Camden, Ann. p.* 35, 36.

3. *The* Pope *did declare her a Baſtard, &c.* Perhaps this may be true, but if he did ſo, he declared againſt his own Conſcience, if *Guicciardine* ſay true: but whether this were ſo or no, the *Pope* hath a faculty to determine and declare contradictions: If once he did declare her a Baſtard, he hath a cleanly conveyance to call in his Declaration, and pronounce her Legitimate. Our *Engliſh* Authors of good account, probably upon common report, have written that *Pius* the fourth, as he offered very large Conceſſions, ſo, (if the terms could be agreed on which were propoſed,) to revoke the

the Sentence againſt her Mothers Marriage. This ſeems to Mr. *Fuller* to be a light conjecture, but others as modeſt, and more knowing than himſelf in that point, have averred it. *Biſhop Babington* on *Num.* the ſeventh affirms of *Clement* the eighth, and *Biſhop Andrews Tort. Torti. p.* 142. is very poſitive in it, *Certe illud tentatum conſtat, de cæteris ſi—ut vero Primatus, &c.* Mr. *Fuller* himſelf relates, the *Pope* ſent by his *Nuntio*, the Abbot of St. *Saviours*, a Letter to her, in which he promiſed to grant her whatſoever ſhe would deſire for the eſtabliſhing and confirming of her Princely Dignity, and aſſured her (having furniſhed the Abbot with ſecret Inſtructions) he ſhould deal more largely with her, intreating her to give the ſame credit to his Speeches which ſhe would do to himſelf. If theſe Inſtructions contrived for that pretence and profer were not publickly to be ſeen, this was but a piece of *Pope-craft*; for the matter was ſo to be managed, that nothing was to be concluded, till the Abbot certainly found the Letter would take, and produce the deſigned effect. But before this *Paul* the fourth promiſed, though not ſo frankly, yet home enough, that if ſhe would refer her ſelf wholly to his free (crooked) diſpoſition, he would do whatſoever might be done with the (*b*) honour of the *Apoſtolick See*; and we know that the *Popes* have ready inventions, they can any time off-hand find an expedient to ſalve its honour.

(*b*) *Hiſt. Counc. of Trent. fol.* 411. *ad An.* 1558.

This *Pope* in the year 1554, being a moderate good man, by a Letter to Queen *Mary*, whom he knew to be zealouſly addicted to the *Papal* Intereſt, granted a cloſe Diſpenſation to confirm and ratify the alienation of the Poſſeſſions and Revennes of the Church, and forged ſix reaſons to ſatisfy the World, that ſuch a Diſpenſation might be granted with honour and conſcience. This Letter, with the reaſons, was found in the Offices of the King's Papers, the original whereof was there preſerved: but the next year following the tender-conſcienced man changed his mind, and in private diſcourſe often told the *Engliſh* Embaſſadors with deep proteſtations, *that he could not profane the things dedicated to God, and that his Authority reached not ſo far as to approve Sacriledg, and therefore under an* Anathema *reſtitution muſt be made of Church-Goods and Revennes*; adding withal, *they could not hope that St.* Peter *would open Heaven to them, ſo long as they uſurped his Goods upon Earth*, Hiſt. Counc. *of* Trent, fol. 392, & 393. ad An. 1555.

This was a pure piece of *Pope-craft* to get *Peter-pence* from the people, and *Annates* from the Crown for himſelf, which he gained by this Artifice, and let the Church ſhift for her Rights as well as ſhe could.

The-

The *Pope* and his Adherents do generally charge the *Greeks* with Heresy and Schism, yet by an accord the *Greeks* may have his good leave to be Hereticks and Schismaticks; let them but acknowledg his Supremacy, they may keep their Religion, and be either Hereticks or Schismaticks: but if they prove refractory, and refuse, then presently they are pronounced Hereticks and Schismaticks.

For in *Ann.* 1594 Articles were drawn and concluded betwixt the *Pope* and the *Bishops* of *South-Russia*, the main whereof was, he was to permit to them the liberty of the exercise of their Religion, and they were in lieu of that to acknowledg his Supremacy; which they submitted to, but with special reservation of their Religion and Rites, *Brerewood* Inquiries, *p.* 138. taken out of *Th. a Jesu.* What Arts the *Popes* have used to maintain their Reputation, the Author of the *Hist.* of the *Counc.* of *Trent* hath reported for fine stories of Reconciliation, *fol.* 382, and 383, which he truly and properly stiles shadows of Obedience. For *Saligniacus* the *Pope's Protonotary Itenr.* to 8. *c.* 2. *refert Brerewood, p.* 161. expresly affirmeth, that the Christians in *Egypt* never yielded obedience to the *Pope*.

Let the *Pope's* Interest be either bettered or secured, he can with honour allow Heresy and Schism; and so sober and moderate a man is he, he will not stand with you upon the strict account of Religion.

Neither is *N. N.* certain that *all the Catholicks did take the Queen of* Scots *to be true Heir to the Crown*; yea it is false; for not those sure who concluded the Marriage of King *Henr.* the eighth with *Katharine* to be unlawful, and Divorce lawful; not those sure who owned *Elizabeth* their natural Liege-Prince, as *Heath Arch-Bishop* of *York*, and *Oglethorp Bishop* of *Carlisle* who Crowned her; not those who judged the Act of Succession valid, neither the Secular Priests, who in their Book entituled *Important Considerations*, Printed *An.* 1601, and now re-Printed *An.* 1675, bound with the other Treatises, did acknowledg her their true and lawful Queen, and themselves her Highness natural born Subjects, *p.* 53. and 64; and as such did profess their Allegiance to her, as highly as the most Loyal Subjects could or should do, *p.* 85, 86. Nay, nor Father *Parsons* and his Comrades, who entituled the King of *Spain*, and the *Infanta* his Daughter to the Crown, in his Book entituled *Dolman*, and as the Secular Priests affirm, *Import. Consid. p.* 82.

Philip

Philip King of *Spain* treated with Queen *Elizabeth* to Marry his Son *Charles*, which he would not have done, if he either valued the *Pope's* Declaration, (f) or thought the Queen of *Scots* to be true Heir, unless he had been assured of a Dispensation, and by vertue thereof disseize and debar the right Heir. But this project failing, he gave out words he would take her for his own Wife, insomuch that the King of *France* feared a Marriage betwixt them, which moved many of the more inquisitive and considering sort to believe, that the reason why the *Pope* did not draw in his Declaration, proceeded only from the practices of the *French* King, *Hist. Counc. of Trent. fol. 411. An. 1558.*

(f) Which none of those of the *Roman-Church* (and there are great store of them) do, who deny his Infallibility in matters of Fact and Right.

4. He fancieth *Ordination of Bishops was not to be had, &c.* why so? *The Form, &c.* how comes it so past? *the Leases, &c.* But if the Leases were adjudged not good, yet consecrated *Bishops* they were, for the goodness of a Lease depends on the Laws of a Kingdom, the validity of Consecration is derived from the Law of Christ, according to whose Institution they were Ordained. But how is it *the Leases were not good?* this doth not appear; for *Brooks* doth not say, *adjudicatum*, but *dicitur*, it was so *suggested*, not it was so *adjudged*: but if he and all the Temporal Judges had passed this Sentence and publick Judgment, yet it was null in Law; for *sententia juris, &c.* even a legal Sentence, when pronounced by an improper incompetent Judg, is void in Law; and it is certain they have no power to determine either the Regularity or the Validity of either the Form, or the Ordination it self. It belongs to others to meddle with the Institutions of Christ.

Alas, they did exceed their bounds in giving such a judgment: *Pope Paul* and *Cardinal Pole* judged otherwise; for their ratification of the Ordinations in King *Edward's* time could not be valid, unless the Ordinations themselves were valid antecedently to the *Pope's* superfluous Confirmation. It implies to confirm a Nullity, and ratify a Nothing. However *N. N.* is desired to declare his private Judgment, how he liketh the publick Judgments which have passed on his Fellows in, and since Queen *Elizabeth's* time, and so farewel to *N. N's* publick Judgment, and his private Judgment to boot.

5. He conceiveth Queen *Elizabeth endeavoured to employ the Catholicks, &c.* as if none else could consecrate but they. This is a false supposition in the judgment of his *Catholicks*, as after will appear, but this he vents at a venture; for Mr. *Harding*, who had reason to know more of this matter than N. *N.* could not:

not ſay ſo; *the ancient Biſhops* (ſaid he) *were not required, or elſe refuſed, but if they did refuſe*, yet her concern could not be prejudiced thereby; for ſhe had ſufficient in readineſs to perform that office. *N. N.* acknowledgeth *Landaff* and others were named in the Queens Letters Patents, if it had been for his intereſt he could have named thoſe others, thoſe ſeven, whereof ſix were *Biſhops*, one a *Suffragan*, for whoſe Authority, ſee *Bell. de Sacr. Ord. lib.* 1. *c.* 7.

6. He reckons *Landaff among his Catholicks, &c.* But a Friend of his told Mr. *Harding*, we had *but one Fool*, meaning *Landaff*, and him they have gotten, and at laſt many of his good *Catholicks* complied. Biſhop *Jewel* told Mr. *Harding* ſo, and he could not gainſay it. At firſt they ſubſcribed againſt us with the very ſame hands with which, not long before, they had openly proteſted, and ſolemnly ſworn againſt the *Pope*, and with which ſithence they have received and embraced our whole Religion. *Biſhop Jewel def. Apol. f.* 521.

7. He ſuggeſts *they prevailed with Landaff, &c.* But he did not meet with them, neither did they meet for Dr. *Parker's Conſecration*, but his *Confirmation*, at which he was not preſent himſelf, being confirmed by his Proxy Dr. *Bullingham*.

8. But *Bonner terrified Landaff, &c.* But he was ſecure enough from his thunderings, he himſelf being then ſecured and impriſoned for his obſtinacy, and legally deprived of his *Biſhoprick*. But had he been at liberty, and in power, *Landaff* needed not to fear his Scarecrows; for the *Biſhop* of *London* hath no Authoritative Juriſdiction over the *Biſhop* of *Landaff*, they are *Pares* in all accounts of Power; neither was *Bow-Church* ſubject to his Juriſdiction, being a peculiar under the *Arch-Biſhop* of *Canterbury*, and this was the place where the meeting was for Dr. *Parker's* Confirmation. But why ſhould *Bonner* forbid the exerciſe? eſpecially if he thought (as *N. N.* ſeems to do) that the performance of that action in that clandeſtine place, and irregular manner, renders the act invalid; for *Bonner* would have rather connived at it, that thereby he might take an occaſion (as a ſubtil enemy would do) to make the ſcandal ſtick more cloſe to them.

9. He further adds, *they were deceived in their expectation.* But *N. N.* is deceived in his Relation, which is falſe; for

[1.] They had no need of *Landaff*, neither did he refuſe, as that ſignifies an obſtinate Recuſancy, ſuch as is alledged in his *Catholicks*, who, as *N. N.* reports, refuſed.

[2.] He alledgeth *they reſolved to uſe Mr.* Scories *help, &c.* If they did, they reſolved well; for Mr. *Scorie* did not only bear the name of a *Biſhop*, but was a regular valid *Biſhop*, being Conſecrated *Aug.* 30. 1551, by *Canterbury*, *London*, and *Bedford*. But *N. N.* thinks they thought him to have ſufficient power to perform that Office: this is falſe too, for there were three beſides him ready to joyn with him in the performance, who were all employed, and did Act; and he with others were ſufficiently empowered by the Canons of the Church to perform that Office, and yet if he alone had done it, his Conſecration had been as Canonical and valid as that of *Pope Pelagius*, who was but a *Deacon*, whom the *Weſtern-Biſhops* refuſed to Conſecrate, and had an un-canonical (g) Conſecration only, and yet he paſſed for *Pope*. And in ſome caſes the performance of Conſecration by one *Biſhop* only, is juſtifiable from good Precedents, and the Authority of *Gregory* the Great to boot.

(g) Only by two *Biſhops* and a *Presbyter* of *Oſtia*.

N. N. having caſt off all ſcruples of Conſcience, adds ſin to ſin, one lye to another, in reporting *he performed it in this ſort, having, &c.* For he only did not perform it, neither in that ſort he ſuggeſteth, which is demonſtrated by as good Evidences as are to be found in the *Vatican*; for thus, as appears by them, it was performed: On the *17th.* of *Decemb.* 1559, the Perſons nominated in the Queens Letters Patents, *viz.* *Biſhop* Barlow, Coverdale, Scory, *and the* Suffragan of Bedford *aſſembled at* Lambeth-Chappel *for* Arch-Biſhop Parker's *Conſecration, where firſt Morning-Prayer was read, then a Sermon Preached,* (this *Biſhop Scory* did, and it was all he did along) *then the Sacrament of the* Euchariſt *was Adminiſtred, then they* (all *four*) *proceeded to the Conſecration; whereat the Preſcript-form in the Book of Ordination was ſtrictly obſerved, not laying the Bible, &c.* (as *N. N.* falſely relateth) though if ſo it had been done, there is a Book-Caſe for it, *Conc. Carth. 4. C. 2. But delivering to him according to an old* Roman *rite*; neither ſaying only, (*take thou Authority, &c.* which *N. N.* only takes notice of,) but uſing the ſolemn formal words of Conſecration, (*Receive ye the Holy Ghoſt,*) *and then Remember, &c.* according to the method of the *Ritual*.

4. *N. N.* hath the ill-luck to be ſtill out, and deceived; for whereas he ſurmiſeth *others were Conſecrated when* Arch-Biſhop Parker *was*, he is much miſtaken: For he only was Conſecrated then, the others not till afterwards, and upon ſeveral days.

5. But

5. But *N. N.* is wronged, in being reproved for *falſhood and miſadventures*, he, good man, will ſay nothing but that for which he hath good authorities, and good proofs; which, whether they be regular, and valid, is next to be examined.

SECT. II.

N. N. THis Narration of the Conſecration at the *Nags-head*, I have taken out of *Hollywood*, *Conſtable*, and Dr. *Champney's* Works. They heard it from many of the ancient Clergy, who were Priſoners in *Wisbitch-Caſtle*, as Mr. *Bluel*, Dr. *Watſon Biſhop* of *Lincoln*, and others; theſe had it from Mr. *Neal*, and other *Catholicks* who were preſent at Mr. *Parker's* Conſecration at the *Nags-head*, as Mr. *Conſtable* affirms. The ſtory was divulged, yet being ſo evident a truth, none durſt contradict it, notwithſtanding both the Nullity, and Illegality was objected againſt them in Print not long after, by the Famous Dr. *Stapleton's Counterblaſt*, *fol.* 301.

SECT. II.

P. S. ALL this here preſented, amounts to thus much;

1. Mr. *Neal* and Mr. *Conſtable* reported the ſtory, therefore it is true. *Neal* was an eye-witneſs, and *Conſtable* took it upon truſt, and all the reſt hear-ſay men. So that the whole depends upon their credit and honeſty, who have crack'd their credit by their holy Fraud, and lying Legends, and practiſing the black Art of Equivocation; and their honeſty is juſtly ſuſpected, who care not what they ſay, ſo they ſay ſomething for the advantage of the good old Cauſe, as will hereafter be declared.

2. Dr. *Biſhop*, a faſt Friend to the Cauſe, in his Repr. of Dr. *Abbot's* Defence, *p.* 120, confutes this way of Argumentation, ſaying; *Any man not paſt all care of his Reputation, would be aſhamed to cite ſuch late partial Writers; it is either where their teſtimony is not contradicted by their Adverſaries, when they ſet themſelves induſtriouſly to detect falſifications in their Allegations, or elſe thoſe Proteſtants do annex the Authorities and Reaſons on which their teſtimonies are grounded.*

Teſtimonies of private men, or hear-ſay men, when croſſed by Authentick Records, are always ſlighted, and contemned. If the Homagers of a Manor ſwear to a cuſtom, (which is more than ſpeaking to it,) yet if there be any *Court-Roll* extant, and pro-

duced, which declares the contrary to their Depoſitions, their teſtimony is thereby utterly invalidated. *Baronius* in the point of *Maxentius* his Birth, preſumed to correct all former Hiſtorians by the diſcovery of an ancient Coin, certainly an ancient Record is better than an ancient Coin can be; for ſtanding Records have always by all Nations, and the conſent of Mankind, been eſteemed the ſtrongeſt human teſtimonies, and the beſt aſſurances of Faith, which ought not to be disbelieved or diſputed upon the reports of particular men, becauſe they have been purpoſely deviſed and preſerved for the diſcovery of Truth, and the decision of Controverſies which might ariſe in after-Ages, and the rectifying of particular mens ſeveral apprehenſions. Such as theſe we produce in this caſe, which have convinced and fully ſatisfied more ingenuous Adverſaries than *N. N.* or his Narrators ſeem to be: When Dr. *Reynolds* ſhewed theſe Records to Mr. *Hart*, he confeſſed they were undeniable. The *Biſhop* of *Chalcedon* acknowledged that Father *Oldcorn*, *alias Hall*, took the leiſure and pains to ſearch the Records, who thereupon concluded them authentick. *Arch-Biſhop Whitgift*, with four other *Biſhops*, prevailed with four *Popiſh Prieſts* to view theſe Records, which when they had done, they declared to them freely that they were not to be doubted of.

3. It hath been the common practice of ſuch as theſe Narrators were, (as ſhall after more fully appear) to divulge ſtories by an holy fraud, either to ſtagger weak minds, or to ſettle the over-credulous *Bigots* of their party in a deteſtation of *Arch-Biſhop Whitgifts* life, (whom the *Romaniſts* may believe if they pleaſe, if they will not take his word let them chooſe, and ſhew the contrary,) hath given us a pregnant teſtimony hereof; for he informs us, that that *Arch-Biſhop* going to *Dover*, at his entrance into the Town, an Intelligencer from *Rome* landed, who wondred to ſee an *Arch-Biſhop* in *England*, and ſo honourably attended: but ſeeing him the Sunday following waited on with a nobler Train, and hearing the ſolemn Service of the Church, he was overtaken with admiration, and told an *Engliſh* Gentleman, Sir *Edw. Hobby*, who accompanied him, that they were led in great blindneſs at *Rome* by our own Nation, who made the people there believe that there was not in *England* either *Arch-Biſhop* or *Biſhop*, or Cathedral Church, or any Church-Government, but, *&c.*

4. Theſe his Narrators could never agree in the moſt material circumſtances of the ſtory, they cannot ſpeak either to the number of the Conſecrators or Conſecrated, nor to the determinate place and time.

5. The Story was contradicted, aſſoon as it was divulged, as hereafter will be more fully declared.

6. Dr. *Stapleton*'s Objection did not run on the *Nag's-Head Score*, he never ſo much as mentioned it, and therefore may reaſonably be preſumed, either not to have heard any thing of it, or not to believe it; the former is more probable, for it was not divulged in his time.

7. If the matter had been performed clandeſtinely, or intended ſo to have been, Mr. *Neal* and the other *Catholicks* could not have been admitted, neither ſhould its clandeſtine performance have rendered the Act invalid. When *John* the twelfth ordained a *Deacon in a Stable*, I demand, whether in *N. N*'s private judgement the Ordination were invalid?

SECT. III.

N.N. THey being not able to make good the Ordination againſt *Catholicks*, were forced to beg an Act of Parliament, whereby they might enjoy their Temporalities, notwithſtanding the defect of their Ordination againſt the *Canons* of the *Church*, and Laws of the Land. For albeit *King Edwards* Rite of Ordination was eſtabliſhed by Act of Parliament, 1 *Eliz.* yet it was notorious that the Ordination of the *Nags-Head* was very different from it, and framed *ex tempore* by *Scories* Puritanical Spirit. The words of the Act are, *Such form and order for Conſecrating* Archbiſhops, Biſhops, *&c. as was ſet forth in* Edward *the ſixth's time ſhall ſtand and be in full force and effect; and all Acts, or Things heretofore done or made by any perſon or perſons elected to the Office and Dignity of* Archbiſhop, *&c. by virtue of the* Queens Letters Patents, *or by Commiſſion, ſithence the beginning of her Reign, be, and ſhall be by Authority of this* Parliament *declared and judged good and perfect in all reſpects and purpoſes*, &c. See *Poulton* in his *Kalendar p.* 141. *n.* 5. by which Act it appears, that not only *King Edwards* Rite, but any other uſed ſince the firſt of the *Queens* Reign upon her Commiſſion was enacted good, and ſo conſequently the *Nags-Head* might paſs. Hence it was they were called *Parliament Biſhops*.

SECT. III.

J. S. THE chief Argument which *N.N.* framed in this Section runs thus.

1. Their Ordinations were defective, as not ordered according to the *Canons* of the *Church* and *Laws* of the *Land*, therefore they were invalid: which is a groſs *Non ſequitur*; for

for the validity of an Ordination is diſtinct from the Canonicalneſs and Legality thereof: But the Antecedent is falſe, for *Archbiſhop Parker*'s Conſecration was according to the *Canons* of the *Church-Catholick*, but not of the *Roman*; which obviates one of Dr. *Stapleton*'s pretended illegalities, and according to *King Edwards* Rite (as hath been proved) which was then eſtabliſhed by Law, as *N. N.* here confeſſeth, which is another Counterblaſt to Dr. *Stapleton*, who thought otherwiſe, and was the ground of *Biſhop Bonners* Plea.

2. The Preamble of the *Act* (which *N. N.* miſrepreſents) ſhews the purpoſe of it; *viz.* The *Parliament* finding by the reproaches of ſome, and the ſuſpition of others, that many were not ſatisfied with the form then uſed, (therefore that form was then uſed, and upon that uſage the *Parliament* concluded their Ordination Legal) conceiving and objecting it was not ſufficiently provided for by the *Statute of Repeal*, 1 *Eliz.* (though *N. N.* and the Author of the *Anker* with his Superiours think it was) to remove theſe ſurmiſes and ſlanders, they did declare for the then, and after Conſecrations, made according to the *Queens* Letters Patents (as they all were) that they were, notwithſtanding theſe ſurmiſes and ſlanders, good in Law, and if any ſuch were, theſe alſo which were made by Commiſſion (as none were) provided they were performed by *King Edward*'s Rite, as they were directed; and ſo conſequently the Act confirms no Conſecrations, nor entitles to Temporalities where the Rite was not obſerved.

The ſubſequent clauſe of the Act, (which *N. N.* cunningly conceals) clears this, which reſtrains all former and ſubſequent Conſecrations to the form, and Order preſcribed in the Ritual of *Edward* the ſixth, and ſo conſequently, if there had been any ſuch Conſecration as is ſuggeſted, even by this *Act* they were not *Biſhops* in *Law*, and were debarred of the Temporalities, becauſe by no Law they could claim them, and by this Law diſenabled to enjoy them.

3. *N. N.* falls here very flat and dull; in his vapouring humour he was Poſitive and Magiſterial (*thus it was performed*) but here he is ſo modeſt, (*it might be*, or *it might paſs*,) will ſerve his turn: and ſo abſurdly argues, thus *it might paſs*, therefore thus it did paſs, endeavouring to prove a certain thus it *was*, by an uncertain, thus it *might be*.

4. He adds, *Hence it was*, &c. This Calumny hath been oft confuted before he vented it: for our *Biſhops* depend not on

Authority

Authority of *Parliament*, for the validity of their Ordination; and was long before ſharply retorted by *Biſhop Jewel* in theſe words: *You had then* (*viz.* in *Queen Maries* Reign) a Parliament Faith, a Parliament Maſs, a Parliament Pope, *&c.* fol. 521.

SECT. IV.

N. N. THE Story of the *Nags-Head* was firſt contradicted by Mr. *Maſon* in the year 1613, yet ſo weakly and faintly that he feared to be caught in a lye by ſome aged perſons that might be then living, and remembred what paſt in *Queen Elizabeth* her time.

SECT. IV.

J. S. THis that is related by *N. N.* here, is another Falſity. For the Story was contradicted by the *Act of Parliament*, and *Archbiſhop Parker's* Life, and by *Biſhop Goodwin*, who wrote his Book 16.0, as he averreth, *p.* 534, the reſt is idle talk; however he contradicted as it was openly divulged.

SECT. V.

N. N. IN *Ann.* 1603, none of the *Proteſtants* durſt call it a Fable, or a Tale of a Tub, as ſome now do.

SECT. V.

J. S. THis alſo is falſe; for he cannot but know (if he know any thing concerning this report) who called it ſo, and ſince hath proved it a Fable. That which was uſed as a pretext to Huckſter it, was this: At *Archbiſhop Parkers* Confirmation (where he was not perſonally) a Dinner (as the Lord *Chancellor Egerton* related to *Biſhop Williams*

Williams) was provided at the *Nags-Head* for the *Civilians* who attended that work) according to Cuſtom: this place was pitched on as moſt convenient for its nearneſs to *Bow-Church*, where he was Confirmed; and a Dinner at a Tavern Dr. *Reeves* utterly refuſed, for that he had heard the Dining at a Tavern gave all the colour to that malicious lye of Dr. *Parkers* being Conſecrated at the *Nags-Head*, and for ought he knew captious and malicious people would be ready to ſay the like upon the ſame occaſion.

SECT. VI.

N. N. BIſhop *Bancroft* being demanded by *William Alabaſter*, how Dr. *Parker* and his Colleagues were Conſecrated; he anſwered, he hoped in caſe of neceſſity a *Prieſt* (alluding to *Scory*) might ordain *Biſhops*. This Anſwer was objected in Print againſt him, and all the *Proteſtant Clergy* by *Hollinwood*, *Bancroft* being alive then, but not a word replied.

SECT. VI.

J. S. 1. WHether this Relation have any truth in it, may be juſtly doubted, many of the *Popiſh Prieſts* of thoſe times, and both before and after trading in Lies, ſome to gain Proſelites, others to keep up their Credit, and the People in heart, others to defame their Adverſaries. The *Secular Prieſts* of that time complained of the ſpight of the *Jeſuites* (*h*) againſt the *State*. *The pretended Brethren of the Society* (ſay they) *do in their Writings calumniate the Actions thereof, be they never ſo judiciouſly proceeded in, never ſo apparently proved true, and known to be moſt certain to raiſe and noriſh any manner of Reports to diſcredit their Adverſaries*, &c. And if they were ſo bold with the *State*, they would not ſtick at the defaming of great Perſons, and eminent Offices of the *Church*. The like might be ſaid of them, one of *N. N*'s Narrators Dr. *Watſon* may be an inſtance. The *Papiſts* in their Pamphlets gave out that Dr. *King Biſhop* of *London*, was a little before his death *Reconciled to the* Church *of* Rome, becauſe Mr. *Musket* a *Secular* had averred in a Book, entituled *The*

(*h*) And that often, *paſſim in Import. Conſid. & Joh. Gee.* Foot out of the Snare.

The Biſhop of London's *Legacy.* This being proved a malicious Lye by the Teſtimony of eye-witneſſes who were preſent at his departure; being thus caught in it, they reſolved to forge another, if poſſible, to make it good, adding ſin to ſin; which was, *That* Father Preſton *was the man who did Reconcile him*, whereupon he was ſummoned to appear before divers Honourable Commiſſioners appointed to take his Examination, *December* 20. 1621: but he honeſtly declared (*proteſting before God, and as he hoped to be ſaved by Jeſus Chriſt*) *that he never ſaw that* Biſhop *to his knowledg, nor could know him from another man if he did ſee him, and he knew nothing of any ſuch Reconciliation.*

2. If ſuch a demand was propoſed, probably he ſleighted it, as being a demand full of ignorance and impudence.

3. His Anſwer (if any ſuch was) was good and argumentative *ad hominem*, not alluding to *Scory*, whom he knew to be a lawfully Conſecrated *Biſhop* upon every account, and in every reſpect, but to the practice of the *See* of *Rome*, which allows a ſingle *Prieſt* both to Ordain and Confirm by *Papal* Diſpenſation.

SECT. VII.

N.N. I Have ſpoken both with *Catholicks* and *Proteſtants* that remember near 80 years, and acknowledg that ſo long they have heard the *Nags-Head Story* related as an undoubted Truth.

SECT. VII.

J.S. DOughtily argued! from the authority of the Common People (who as they do not at all underſtand the matter, ſo they as little concern themſelves in ſuch affairs, and what they have take all on truſt) to conclude an undoubted Truth. But if this will paſs, then the *Papiſts* were guilty of the Barbarous Murther of our late Glorious and Pious *King*, (though I am perſwaded many of them abhorred the Fact, and the Plot leading thereto) becauſe it hath been reported, that they did deviſe and forward the Fact, and when the villanous Act was done, much rejoyced at it. This Argument at

the best, is a *Topick* from vulgar Fame, which as the *Lawyers* speak, is *præsumptio levis & temeraria*, and so no proof in *Law*.

SECT. VII.

N.N. THE *Queens* Dispensation seems to acknowledg it, which Mr. *Mason* is willing to shadow with a distinction; *The* Queen (saith he) *did but dispence with the Trespass against her own Laws, not essential points of Ordination, but only accidental; not in Substance, but in Circumstance.* But if the Consecration was at *Lambeth*, and according to the form of *Edward* the sixth, what need was there of any Dispensation, especially given not in conditional, but in absolute termes, since both Substance and Circumstance had been according to the *Protestant Law*.

SECT. VII.

J.S. THis is *N. N*'s best seeming Argument, but the best is, it seems but so: For,

1. Dispensations are granted *ex abundanti*, and *in majorem cautelam*, even at the *Court* of *Rome*, though the work it self be exactly performed, sometimes they are used to obviate sleeping defects, oft for better security, and to prevent Mistakes and Cavils, as in this *Queens* time it happened in another case; for she passed a *Bill* for the restitution of *Archbishop Cranmer*'s Children, who needed none in strictness, for their Father was not Condemned for Treason, as some surmised, but (as Mr. *Harding* confesseth, *fol.* 574.) for Heresy, which taints not the Blood, nor makes any forfeiture of Estate: yet because the *Archbishop* had formerly been accused for High-Treason, the Act was useful to make sure work.

2. He pretends *the Dispensation respected* Archbishop Parkers *Consecration*, which is a mistake; for it concerned only his *Confirmation*, which was eight days before, on *December* 19. 1559.

3. He suggests, *It was given not in conditional, but*, &c. This is False, for the words are, *Si quid*, &c. *If any thing*, &c. which heretofore hath always been taken for a conditional term.

SECT.

SECT. VIII.

N. N. *Biſhop Bonner* excepted againſt his Indictment, becauſe the *Oath of Supremacy* was ſaid to be tendered to him by *Robert Horn Biſhop of Wincheſter*, who was by no Law *Biſhop*, and thereupon had no Authority to tender him the *Oath*, and upon his Plea was never more troubled any further. See his Caſe *Abridgment of Dier's Reports*, 7 *Eliz. f.* 234.

SECT. VIII.

J. S. 1. IF *Biſhop Bonner* or *N. N.* by *no Law*, mean the Law of Chriſt, neither the Judges nor Jury could take Cognizance of it; if they conceive the Law of the Realm, which his reference only reſpected, they might, if the matter had been tried.

2. The ground of *Biſhop Bonners* Plea was, that *King Edward's* form was not ſufficiently received (which by the way ſuppoſeth Dr. *Horne* was Conſecrated by it) by the *Statute* 1 *Eliz.* which a Friend to the Cauſe the *Author to the Anker*, *p.* 4. and with him his *Superiours who approved his Book*, hath acknowledged it was; ſaying *Queen* Elizabeth *renewed the Form of* Common-Prayer Book *much like that in* King Edwards *time*, and ſo hath *N. N.* his own dear ſelf, more than once, and more fully.

3. The Exceptions againſt this Indictment ſhew only that *Biſhop Bonner* was put to a deſperate ſhift; for three of his Exceptions to this Indictment were excepted againſt, and overruled by all the Court: this indeed, which was laſt, (which he kept for a reſerve, though it failed him too,) was allowed with a reſtriction, and upon conditional terms, (which proves nothing till the ſuppoſition be validly aſſerted) *viz.* *That if the truth of the matter were ſo indeed* (that he was not Conſecrated by *King Edwards* Rite) *he might Plead it, and the Jury Try it*; which Reſolution was according to Law. But it never came to any iſſue, for the *Parliament* cleared his Conſecration, and ſo ſtopped further Proceedings: this being made good, that he was legally Conſecrated by the higheſt publick Judgment ſhould ſtand good with *N. N.* and his *Colleagues*, be-

because he once but falsly pleaded an Inferiour publick Judgment for his own purpose, and the credit of his Narrators.

4. He alledgeth a reason for the goodness of *Bishop Bonner's* Exceptions (for if it signifies not this it is impertinently inserted) *he was never troubled any further.* Most absurd! for it is usual with Higher-Powers *not to trouble those any further whom they have secured,* unless *N. N.* be as bloody as *Bishop Bonner* and his Comrades were, who thought it was nothing to imprison those who refused Obedience to their Orders, unless they burned them with Fire and Faggot. *Protestants* are not so mercileſs and cruel as *Papists*; and such was the Clemency of the then Higher-Powers (which *N. N.* had he been ingenuous would have commended) that they thought, that *Bishop Bonner* being deprived, and imprisoned for his Obstinacy, greater severity was more than needful, and would rather argue Revenge than Justice. But whatsoever *N. N.* thinks, some men in the world think, that deprivation and continued imprisonment is *trouble* enough, and would be thankful in such cases they were troubled no further.

SECT. IX.

N.N. BUT to salve this sore Mr. *Mason* that quick-sighted Gentleman hath spied out Authentick Records, which for fifty odd years lay in a Saint-Solitude, invisible to Mr. *Jewel*, Mr. *Horne*, and others of those times, who were severely taxed for the Nullity and Illegality of their Orders. For questionless if any such had appeared in their days, they would not have lost so great advantage by concealing them, when the producing of them would have much foiled their Enemies, if not absolutely routed them. Mr. *Falk* denies ordinary Calling to be always necessary, which he would not have done if he had known the Records, which if they had been authentical and extant, would have saved him from that desperate shift.

SECT. IX.

J. S. 1. THE *Records* were not hung out of the Registers Office as Haberdashers and Milleners do their Wares, and so did not appear: but when the Office was open at usual times, or perhaps upon a sudden emergent at other times, any who had a desire might with the usual Fee (and

(and perhaps without) have ſeen them, and ſo they did appear they were not concealed.

2. *Many Records* by this account lie in a Saint-ſolitude for more than fifty years ten times told over, as hereafter ſhall appear from a pretended diſcovery of *Turrians*, who brought to light that which lay in darkneſs for a good ſtore of hundred years.

3. *Biſhop Jewel*, and other Proteſtants of thoſe times, were not required to produce *the Records* by Dr. *Stapleton*, Dr. *Harding*, Mr. *Raſcal*, and other Romaniſts of thoſe times, who never urged any thing in defence of *N. N*'s Story, and to the prejudice of the Records.

4. They were *virtually, and in effect, produced* by the Parliament in their reference to them, and were alledged and mentioned in Dr. *Parker*'s Life, as *N. N.* acknowledgeth in the next Paragraph.

5. The advantage got *by producing them*, could only have proved their Legality; and the advantage loſt by concealing, might have brought their Legality into diſpute, but could not deſtroy their Validity.

6. *The producing them* would not have foiled their enemies; for produce them, (unleſs it be to an ingenious Adverſary,) the Sticklers *have a deſperate ſhift*, they were forged; if this be cleared, they produce another *deſperate ſhift*, now moſt in requeſt with them, *ſuppoſing* (ſay they) *there be material Miſſion in the Church of* England, *yet it is not to the true intent and purpoſe*, or, as ſome expreſs it, *their Ordination doth not enable them to offer true ſubſtantial Sacrifice, and ſo* from one deſperate ſhift unto another *in infinitum*.

7. *They did not produce them*, therefore they were not extant, is another of *N. N*'s abſurd inconſequences; for it is an Argument from Authority negatively, which, though in ſome caſes it may hold, yet here it cannot; for it is as if we ſhould thus argue, Neither *N. N.* nor any of his *Camrades* were ſo quick-ſighted as to ſpie ſuch a Sentence in St. *Aug.* therefore there is not any ſuch extant in his Writings.

8. What he affirms of Dr. *Fulk*, we are not directed where to find it: probably if he had been at leiſure, he would have referred to his *Anſwer to the* Rhemiſh *Annotators*, and if there it be, *then it is to be found in* Rom. 10. Sect. 5. p. 471. where he hath ſo ſtrongly proved his Poſition out of *Ruff. Theodor. &c.* that all his *Nags-head* Narrators durſt never undertake a refutation; neither was this any *deſperate ſhift* in him upon that pretended

reaſon

reaſon which *N. N.* hath alledged, for this he had baſted in the foregoing Sentence, (which *N. N.* unworthily, and purpoſely conceals,) ſaying; *No man ought to intrude himſelf into that* (Prieſtly) *Office without lawful Calling.* How lewd and deſperate then was *N. N.* to tell the World he was put to *deſperate ſhifts*, when he giveth God thanks he had no temptation, nor occaſion to uſe any thing! If it be ſuggeſted he bluntly declared any ſuch expreſſions, he will be found ſtill to be the *ſame* man, and of the *ſame* Judgment.

SECT. IX.

N. N. DR. *Briſton*, Motive 21. what Church is that whoſe Miniſters are very Lay-men, unſent, uncalled, *&c.* Mr. *Reinolds*, *Calv. Turc. l.* 4. *c.* 15. There is no Herdman in all *Turkie* which doth not undertake the Government of his Herd upon better Reaſon, Right, Order, and Authority, than thoſe your magnificent Apoſtles and Evangeliſts can ſhew for this Divine Office of governing of Souls. Dr. *Stapleton's Counterblaſt* againſt *Horn*, *fol.* 7, 8, 9. To ſay truly, you are no Lord of *Winchester*, *&c.* Is it not notorious that you and your Collegues were not Ordained according to the Preſcript, I will not ſay of the Church, but even of the very Statutes, *&c. fol.* 301. You are without any Conſecration at all, your Metropolitan himſelf (poor man) being no *Biſhop* at all. Dr. *Harding* in his detection againſt Mr. *Jewel*, *fol.* 129. You tell not half my tale, *&c.* I ask you of your Prieſthood and Biſhoply Vocation and Sending, *&c.* Theſe being my Queſtions, you anſwor neither by what example hands were laid on you, nor who ſent you, *&c.* Thoſe who took upon them to give Orders in King *Edward's* days were altogether out of order themſelves, and miniſtred them not according to the rite and manner of the Catholick Church, as who had forſaken the ſucceſſion of *Biſhops* in all Chriſtendom, *&c.* and had erected, *&c.* Mr. *Jewel* anſwers this with profound ſilence, only he ſays without any proof, our *Biſhops*, *&c.* To this Dr. *Harding* replies, your Metropolitan who ſhould give authority to all your Conſecrations, himſelf had no lawful Conſecration; the Ancient *Biſhops* were either not required, or refuſed to Conſecrate you, which is an evident ſign you ſought not for ſuch a Conſecration as had ever been uſed, but ſuch an one whereof all the former *Biſhops* were aſhamed. To this ſharp Reply directly affirming the Nullity of Mr. *Parker's* Ordination, and by conſequence of all the *Engliſh* Clergy, Mr. *Jewel* anſwers not one word to the main Point, nor mentions Mr. *Maſon's* Records; what then can any man of an indifferent Judgment think in this caſe, but the Records were not then extant, or forged? How is it they ſhould not be produced by *Horn*, *Jewel*, *Parker*, and the reſt, whom it ſpecially concerneth to make proof of their own calling? being ſo often and ſo earneſtly urged thereto by their Adverſaries, triumphing over them for want of due Authentick proof thereof; yet the Records were never mentioned by any of them. If they were

extant

extant, and not produced againſt the *Catholicks*, it was, becauſe in Queen *Elizabeth's* time many were living who could have proved them to be forged; ſo that the *Act* of *Parliament*, and *Parker's* Life, makes them more incredible than if no mention were made.

SECT. X.

J. S. TO this tedious nothing, (for *N. N.* hath now almoſt emptied his Budget of broken Wares,) which deſerves no return in it ſelf, that ſhall be replied only, which will diſcover how willing ſome *Romaniſts* are to fight with their own ſhadows; and, like drowning men, to catch at ſticks and ſtraws to buoy up their ſinking Cauſe.

1. Thoſe Authors he here mentions never touched *at the Nags-head*, if they had known or heard of any ſuch thing, they would have divulged it with open mouth; neither did they in all theſe Quotations ever ſo much as hint at, or reflect upon the Records, only Dr. *Stapleton* preſumes they were not Ordained according to the Preſcript of the Statutes themſelves, becauſe he conceived (as formerly hath been ſaid) that the Statute was not revived in Law *primo Eliz.* if otherwiſe, he thought the *Parliament* may be preſumed to be more knowing than he was in that Caſe; and we may further and juſtly preſume, that thoſe who left no ſtone unturned for the advantage of the *good old Cauſe*, would not overleap ſuch Stumbling-blocks; for the two firſt of theſe Authors, they were ſo deep in rage, that they quite ſtifled reaſon; but Dr. *Briſtow* met with his match, one that paid him home in his own Coin; for Mr. *Rainolds*, he acted the part of a *Renegado*, who would be ſure by the *fortiter calumniari*, his high calumnies, to decline the ſhame of his Revolt. Dr. *Stapleton*, by *Catholick Church*, meant the *Roman* Incloſure, and ſo he fairly begged the Queſtion; and what he affirms, he proves not; for Dr. *Harding*, he was taken with the ſame beloved fallacy, which they always make uſe of when they are put to a pinch. Thus their Argument proceeds, they were not Ordained by *Romiſh Biſhops*, nor after the Rite then uſed in the *Romiſh* Church, therefore they were not lawful *Biſhops*, which is all one with this: *Dr.* Stapleton *and Dr.* Harding *did not Commence Doctors at* Oxon. *or* Cambridg, *therefore they were not lawful Doctors.* The *Antecedent* is granted; and for this reaſon it vvas improper and impertinent to produce the Records, for to what purpoſe is it to produce them in proof of that vvhich is confeſſed? no more than for to produce the Regiſteries of *Oxon.* for a Doctor's taking his Degree at *Lovain*; but the Conſequence is

is denied, being impoſſible to be proved; for there have been, and there are novv *lawful Biſhops* in the Chriſtian World, vvho vvere neither Ordained by *Roman Biſhops*, nor according to the Preſcript of the *Roman Church*, as confeſſedly the novv *Biſhops* of the *Greek Church* are, vvhom they all acknovvledg for *lawful Biſhops*.

2. Whereas he ſaith, *Biſhop Jewel anſwered not a word to the main Point*, it vvill be found he ſearched *the Point to the quick*, both in relation to his Prieſthood, being Ordained Prieſt the ſame time Mr. *Harding* vvas, *def. fol.* 125, and 129; and in relation to his Epiſcopacy, ſaying, *Our* Biſhops *ſucceed the* Biſhops *that have been ever before our days, being Elected, Confirmed, and Conſecrated, &c.* as they have been. Further adding, that *Mr.* Harding *himſelf was one of his Electors*, none of this Mr. *Harding* could deny: and therefore he fell to the old Game of Tergiverſation, turning his back from the main Queſtion, and ſtarts a nevv one for a *deſperate ſhift*, having nothing elſe to ſay but this; they vvere not (forſooth) Confirmed by the *Biſhop* of *Rome*, which is an implicit confeſſion that all thoſe recited Acts were performed, only they wanted the *Pope's* Confirmation: which yet the *Biſhop* with great evidence of Reaſon, and Primitive Authority, proved to be unneceſſary, and is contrary to all *Antiquity*, and the Practice of the *Greek Church*; and withal told Dr. *Harding* in civil terms, *he would never give over that idle trade of begging*. Thus this *Biſhop Jewel* maintained both the Regularity and the Legality, both of his Prieſthood and Epiſcopacy, though not with expreſs reference to the Records themſelves, yet implicitly to the Subject-matter thereof, particularly, *Election*, *Confirmation*, and *Conſecration* to his Epiſcopal Dignity and Office; and alſo propugned the Validity of both Orders from Scriptures, and the perpetual Tradition of the *Catholick Church*, purſuing Dr. *Harding* in all his ſhifts from Poſt to Pen, till he drives him to his *Non ultra*.

3. All that *N. N.* durſt conclude from Dr. *Harding*, is only, that *by his ſharp Reply he directly affirmed the Nullity of Dr.* Parker's *Conſecration*; but Proteſtants are not ſo lame as to take every Affirmation of Mr. *Hardings* for a proof, they expect he ſhould make his bold Affirmation good, by good Authority or Reaſon: neither, by *N. N*'s good leave, did any thing that he affirms, affirm a Nullity; what he alledged (if it were true and home) would only have rendred thoſe Ordinations Irregular, or Illegal, but not Null; his (*no lawful Conſecration*) reſpected only the manner of the *Catholick Church*, that is, theirs in their uſual reſtriction, and ſuch as they had uſed.

4. Whe-

4. Whether *the Records were extant, N. N.* cannot affirm; but in his indifferent judgment, if they were, then *they were forged*, which, in the judgment of all indifferent men, will certainly pass for a *desperate shift*. Just such a work Dr. *Harding* made about the (*k*) *Nicene Canons*, they were *burnt*, yet *falsified*; they were *falsified*, yet *burnt*, &c. Such a Blunder also *Baronius* made concerning a pretended Edict of the Emperor *Justinian*, it was *an Edict*, and it was *not an Edict*; it was (*l*) *an Edict* put out by the Emperor in favour of the *Aphthardokites*, (who denied the Body of Christ to be subject to Passions, and Death,) for these two Reasons the (*m*) Orthodox contemned it, and the Emperor persecuted all those (*n*) who did oppose it; and it was *not an Edict*, it was only a Cabinet-paper; for this Reason the Emperor indeed writ it, but never (*o*) published it: if so, then no Edict; the *Popes*, as bad as they are, make a Publication of their Decrees. But this is all meer impostures, for his Edict oppugned that Heresy of the *Aphthardokites*, Edict *Justin. p.* 492, & 495. which *Pope Agatho* witnesseth in his Epistle directed to the Emperor *Constant. Pogonat.* as it is to be seen *Act.* 4. *Conc. gen.* 6*th. p.* 21. *l.* 4. *Hist.* which *Baron.* himself confesseth, *An.* 681. *n.* 21, 24. & *n.* 25. to be approved of the whole *Roman Synod* consisting of 125 *Bishops*.

(*k*) From his counterfeit *Athanasius*, *Bishop Jewel's Reply. fol.* 157.
(*l*) *Baron. an.* 564. *n.* 3.
(*m*) *Id. an.* 564. *n.* 1.
(*n*) *Id. ib.* & *n.* 3. & *an.* 563. *n.* 12.
(*o*) *Id. an.* 565. *n.* 4. to *Evagr. vid. n.* 3. 8, 9.

5. But *N. N.*'s *Catholicks triumphed, &c.* Did they so? that is an old trick of their Men of War, to do as *Agesilaus* commanded his Souldiers, still to shout *Victoria*, to brag when they are worsted, which they must do to keep up their Credit with their deluded *Partisans* and *Proselytes*. But who *triumphed* when his Grave and Learned Divines pitched a Field, time, place, and order of Battel, (contrary to the rules of all Combatants,) yet, *like the Children of* Ephraim, *who being harnessed, and carrying Bows*, (as if they would do strange feats of *Chivalry*, who but they!) *turned their backs in the day of Battel?* For did not your old Friends both challenge and order a Disputation *Eliz.* upon the Points in Controversy? and did not they, upon the approach of the Enemy, after a Pickeer or two, face about, and dastardly forsake the field? How often have the Protestants *triumphed* over you with the story of Madam *Donna Scampora*, *Pope Joan*? *Bishop Goodwin* hath produced thirty several well-known Authors to attest the Story, and it is not much above an hundred years since her Picture was standing in the Church of *Sienna* in *Italy*, where (*q*) the Pictures of the *Popes* were set up; which so moved *Baronius* his patience, that he sollicited the *Pope* and Duke of *Florence* to

(*q*) *Papir. Massin. de Episc. Urbis l.* 6. *in Pio.* 3.

take it down, which accordingly at his interceſſion they cauſed (r) to be done. Such an *ancient Picture* in confirmation of other reports, is as good an evidence that there was ſuch a Madam *Pope*, as *Baronius* his *ancient Coin*, in contradiction to all former Hiſtories, was to prove the determinate time of *Maxentius* his birth; and had *N. N.* and his Narrators ſuch a proof for their duſty weather-beaten *Nags-head*, they would do wonders with it, and purſue it hotly with *Hue and Cry* from Countries to Country.

(r) Florimund Fab. Joan. c. 22. n. 2.

6. Though *ſeveral Reaſons* have before been aſſigned, and more might, why our Writers in thoſe times, ſuch as *Biſhop Jewel*, &c. did not expreſly appeal to the Records: yet I take the *Chief* to be this; The then *Romaniſts* did pretend to a mixt Succeſſion, but chiefly inſiſted upon the Moral and Doctrinal; ſo Dr. *Stapleton*, *Græca Eccleſia*, &c. *The* Greek Churches, *though they have lineal Succeſſion, yet becauſe of the Hereſies which they hold, and the Schiſm they make, they have not Lawful* (ſ) *Succeſſion*; and again, *Succeſſio de qua agitur*, &c. *The Succeſſion of which we diſpute, is not of places and perſons, but of true* (t) *and ſound Doctrine.* Thus alſo Mr. *Harding*, *def. fol.* 119. *Dic* Capon, Shaxton, *or ever any* Biſhop *of that See before you, teach your Doctrine? whom have you ſucceeded, as well in Doctrine, as in outward ſitting in that Chair?* To which Queſtion, if *Biſhop Jewel* had appealed to the *Records* he had trifled, becauſe they are only evidences of meer matter of Fact, not at all of Doctrines taught.

(ſ) Staplet. Princ. doctr. l. 13. c. 6.

(t) Id. relect. c. 1. qu. 2. art. 1. & 2. notab. 5.

7. But *N. N.* is a man of confidence, he believes there were *many living in Queen* Elizabeth's *time could have proved them Forged*: this is ſtrange! *forgery* is a work of darkneſs carried on by a *few*, (theſe are too many to be privy to the Fact) and very cloſely, with all the ſecurities of ſecrecy; and therefore a man of indifferent judgment will hardly be perſwaded that *many* can be acceſſory and privy to a deſigned *Forgery*.

8. On a ſudden this great Undertaker grows dull, for he ſuppoſeth that to make the *Records* more *incredible*, which to all others makes them moſt *credible*. To *N. N.* they are more *incredible* upon teſtimony of publick Authority, which is indeed to deſtroy all human ſecurity, and contrary to the common notices of mankind. But *N. N.* is reſolved to ſpeak the *Truth* at laſt.

SECT.

SECT. XI.

N. N. THE *truth* is, moſt of the Clergy of *England* in thoſe times were *Puritans*, and inclined to *Zwinglianiſm*; they therefore contemned and rejected Conſecration as a Rag of *Rome*, and were contented with the extraordinary calling of God, and his Spirit, as all other Churches do who pretend to Reformation: neither is it credible there was any other Conſecration of *Parker* and his Camrades, but that which paſſed at the *Nags-head*.

SECT. XI.

J. S. THE *truth* is, there is no *truth* in any of theſe Affirmations; for,

1. The Clergy of *England* then had a Liturgy with Rites and Ceremonies, (witneſs *N. N.* in what he ſaid before,) which they orderly obſerved: they did own and defend the three Orders (*u*) of *Biſhops*, *Prieſts*, and *Deacons*, (witneſs the Ritual which *N. N.* alſo acknowledgeth to be the allowed Form of the Church of *England*,) to have been ever in Chriſt's Church ſince the time of the Apoſtles, which the Puritans do not: if they did, the *Romiſh* Emiſſaries would loſe ſome Proſelytes, and therefore *N. N.*'s ſuggeſtion that the Clergy then did condemn Conſecration as *a rag of Rome*, is a moſt malicious untruth.

(*u*) *Biſhop* c. 3. *diviſ.* 1. & defence, *fol.* 85.

2. *The Clergy then* neither followed *Zwinglius*, nor any other Perſon, nor any Sect, or Sectaries of Men, farther than they followed the Scripture, and the Practice of the Primitive Church; theſe they took for their rule.

3. If by *Zwinglianiſm* he intends (as it is uſually called *Zwinglianiſm*) the rejecting that monſtrous Figment of *Tranſubſtantiation*, they were therein followers of the Apoſtles and Doctors of the Catholicks; if he conceive *Zwinglius* oppoſed Epiſcopacy, he is deceived, for he and the *Helvetians* did honour it. What he adds of *other Reformed Churches*, is moſt falſe; for moſt of them have and do own *Biſhops*, either name, or thing, or both; as in the Dominions of the King of *Sweden*, *Denmark*, and the moſt of *them* in *High Germany*, even as many as ſubſcribed to the *Auguſtan* Confeſſion, *thoſe* under the Duke of *Saxony*, *Luxenburg*, the Marqueſs of *Brandenburg*, the Prince of *Anhault*, and many others;

others; and *those* of the Reformed Churches which have no *Bishops*, account it their want, an infelicity. It is a bad Cause which must be underpropped with impious Frauds, and is supported only with hideous and palpable Lies.

4. In the close of this Section *N. N.* brings by head and shoulders his *Nags-head* again, to shew he can write as well against common *sense*, as without common *honesty*; for his suggestion neither is it *credible*, and is contrary to the apprehensions of all Impartial Judges; for it is morally impossible the Fable should be credible, because Dr. *Parker*'s Consecration was performed, as is before related in the presence of four of the most eminent *Notaries Publick* in the Kingdom, one whereof was principal Actuary at *Cardinal Pool*'s Consecration.

SECT. XII.

N. N. HEar the Judgment of *Whitaker* and *Fulk*, who lived in and about that time the *English* Ordinations were first called in Question; *I would not have you think* (saith Whitaker) *we make such reckoning of your Orders, as to hold our own Vocation unlawful without them.* Cont. Dur. p. 821. Mr. *Fulks* more plainly, *you are highly deceived, if you think we esteem your Offices of* Bishops, &c. *better than Laymen.* Ans. to *Counterf. Cath. p.* 50. and in his Retentive, *p.* 67. *with all our hearts we desire, abhor, detest, and spit at your stinking, greasy Antichristian Orders.* Is it credible these prime Protestants would answer thus, if they had not known that the Story of the *Nags-head* was true?

SECT. XII.

J. S. HItherto *N. N.* hath been a fabulous *Romancer* and *Legendary*, he now falls under the suspition of a *Plagiary*; for in all probability he hath by a trick of *Legerdemain* filched these Quotations from some *Puritan* Pamphleteers, many of which have made use of them upon another design. But,

1. In the indifferent Judgment of *N. N. the Question was started in* Arch-Bishop Parker's *time*, though not pursued indeed, nor moved for many years after, at which time Dr. *Whitaker* and Dr. *Fulk* were either but *School-boys* or *Freshmen*; but when they were *Writers*, the *Romanists* thought fit to let it lie in a *Saint-solitude*, and smother it with profound silence, hoping to get a better opportunity to market the Fable,

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2. Suppoſing the *Engliſh Ordination* was firſt queſtioned in *their times*, by what Magick will *N. N.* infer his concluſion, or prove his Fable credible? His Argument runs from the *Staff* to the *Corner*, for *thus* he demonſtrates; *Dr.* Whitaker *and Dr.* Folke *deſied and ſleighted*, yea, *ſcorned the* Popiſh *Ordinations*, therefore they believe the *jolly merry Fable*, Dr. *Whitaker* ſaith, *We hold our Vocation lawful without their Form and Orders*: *N. N's* wild inference from hence is? *Therefore he knew the Story to be true*, which if it had been ſo, would have rendered it *unlawful*. Dr. *Fulk*, *The* Romiſh *Orders are ſtinking greaſy, Antichriſtian*, &c. therefore he full well knew *the Story to be true*, and the *Engliſh Ordinations* naught; whereas their words were direct proper Anſwers to the *Romiſh Objections* againſt them, *viz. They were not Ordained by* Romiſh Biſhops *after the* Romiſh *Rite*; and import no more but this, Biſhops *and* Prieſts *are lawfully Ordained, who were not Ordained after the* Roman Rite, *and by* Romiſh Biſhops, which is an undeniable truth, aſſented to by the *Romaniſts* themſelves.

3 To confirm this *N. N.* is admoniſhed to hear this Judgment concerning *Epiſcopacy* and *Ordination*: *Bellarmine* Objects againſt *Proteſtants*, that they had taken away *Biſhops*; Dr. *Whitaker Contr.* 2 *de Eccleſ. q.* 5. *c.* 3. makes ſo bold with *Bellarmine*, as to give him the *Lye*, ſaying, *We do not condemn the Order of* Biſhops, *as he falſely ſlanders us, but only thoſe falſe* Biſhops *of the* Church *of* Rome; near the ſame place, condemning the antient Conſtitution, that *three Biſhops* be preſent at the Ordination of a *Biſhop*, for a *Godly Sanction*. Dr. *Fulk in Tit.* 1. *fol.* 781. ſpeaks as fully, *Among the* Clergy *for Order and ſeemly Government, there was always one Principal to whom the name of* Biſhop *was*, &c. which in his defence againſt *Gregor. Martin c.* 6. *Sect.* 20. *p.* 182. he thus expreſſeth; *That the Title of the* Biſhop *was a very old time uſed to ſignify a degree Eccleſiaſtical, higher than* Presbyter *or* Prieſt, *or* Elder, *we did never deny, we know it right well*: and then will any man of an indifferent judgment ever believe *N. N.* to be a lover or reporter of *Truth*, when he hath broached ſo prodigious a *Lye*, that moſt of the *Clergy* of *England* in thoſe times were *Puritans*? theſe two *Prime Proteſtants* were not, who thus apologized for themſelves and their Brethren the *Clergy*. But becauſe *N. N.* will have them *Puritans*, let him know that *Engliſh Proteſtants* are as far from being *Puritans* (as he himſelf aterwards confeſſeth) as his *Catholicks* are; and the rather becauſe

becauſe they beg their Principles of *Rebellion* and *Sedition* againſt the *King*, and their *Schiſm* againſt *Biſhops* from the reſt of the *Papiſts*, the *Jeſuites*, and whatſoever elſe they hold contrary to ſound Doctrine, either from *Regulars* of another Order, or from ſome of their Schoolmen. But becauſe perhaps he will except againſt theſe two *Prime Proteſtants*, for his further ſatisfaction, let him

4. Hear the judgment of the *two Prime Pontificians*: *Cudſenius* (w) the *Jeſuite* ingeniouſly confeſſeth, *The* Engliſh *Nation are not Heneticks, becauſe they remain in a perpetual ſucceſſion of* Biſhops, which Confeſſion totally deſtroys all *N. N's* Fabrick; *Monſieur* (x) *Militiere* is not much ſhort of him, ſaying, *The* Engliſh *Nation retaining the antient Order of* Epiſcopacy (which is utterly inconſiſtent with the contempt and rejection of *Conſecration* as a *Rag of Rome*, and there being contented with the *extraordinary Calling of God and the Spirit*) *as inſtituted by Divine Authority, have thereby preſerved the Face and Image of the* Church Catholick.

(w) *De deſperata Calvini cauſa. c.* 11.

(x) To the King of *Great Britain, p.* 6. *Charles* the ſecond.

SECT. XIII.

N. N. AS to the Opinion of forgeing ſo many Records in ſeveral Courts, it is eaſily anſwered, that is no more than that the Conſecrators, and others concerned, ſhould have conſpired to have given in a falſe Certificate, that the Conſecration was performed with due Ceremonies, and Rites, and thereby deceive the Courts, or make them diſſemble: and this is a thing more poſſible and probable (*Proteſtants* being ſo dexterous in falſifying of Scriptures, as appears by *Gregory Martin's Diſcovery of Corruptions*) than that all the *Proteſtant Clergy* ſhould have conſpired not to produce the Regiſters when they were ſo hardly preſſed by their Adverſaries, or that ſo many *Catholicks* ſhould be ſo fooliſh to invent, and maintain the Story, when if it had been falſe, they might have been convinced by Thouſands of Witneſſes, or that ſo many grave and learned Divines who for Conſcience ſake loſt all, ſhould without fear of Damnation engage themſelves and Poſterities in damnable Sacriledg, by occaſioning ſo many ſacrilegious Ordinations upon their charging *Proteſtants* with no Ordination. No moderate or prudent man can ſuſpect ſuch Perſons ſhould damn their Souls out of meer ſpight to the *Church* of *England*. If we *Catholicks* ſhould reordain *Proteſtant* Miniſters, which after their Converſion have been made *Prieſts*, upon the title of Herely, and not of their known Invalidity, we ſhould alſo reordain the *Grecian Prieſts*, which is againſt our known Practice and Tenents; inſomuch as we hold our ſelves obliged to examine with all diligence, whether there be any probability, of the Perſons receiving

ving valid Orders; and finding but any probable appearance thereof, the Practice is, and hath been for divers Ages, to give Orders, not abſolutely but conditionally; whereas it is notorious, that all ſuch Miniſters receive their Orders in abſolute terms, without any condition adjoyned, in the ſame manner we uſe in the Ordination of Lay-men.

SECT. XIII.

T. S. part 1. THis is *N. N*'s laſt and worſt *Medium* for his Fable, ſuch as if it held would deſtroy all *humane Faith*, and the beſt aſſurance that can be had for the confirmation of the *Truth* in matters of Fact. But,

1. This hath been an *Old deſperate ſhift* of diſingenuous *Papiſts*, who have forfeited all Chriſtian Meekneſs and Modeſty, when they are hardly preſſed by their Adverſaries with a pinching Authority, to cry *Forgery*. *Proteſtants* aſſert *Pope Honorius* the firſt was an Heretick, becauſe they find him condemned of Hereſy by the ſixth *General Council* under the *Emperour Conſtantius Pogonatus*, to which Authority many learned *Romaniſts* have given credit. But the more rigid ſort have taken *N. N's eaſy Anſwer* for a ſubterfuge, *Forgery* was uſed; for this Condemnation was maliciouſly inſerted into the *Acts* of the *Council* by the order of the *Emperour*, who having the Original in his hand by a Conſpiracy with the Actuaries conſented to their ſatisfaction. *Pighius* is (*y*) reſolute it muſt be ſo, (for the *Pope* in deſpight of all evidences to the contrary muſt be *Infallible*) for he would have it ſo. A certain learned man wiſhed (*z*) *Pighius* to recant, and draw in his *eaſy Anſwer*; but he falls (*a*) a-freſh on the matter, and ſcorning to retract what he formerly had ſaid, ſtill puts in the ſame *eaſy Anſwer*: whereupon (*b*) *Bannes* being troubled at the obſtinacy of the man, jeers him for his ready Invention, that after Nine hundred years, *Pighius* being but a man of yeſterday, could find all thoſe Witneſſes, which were produced againſt him to have been Conſpirators in a *Forgery*; and (*c*) *Canus* puts this Queſtion to him, *How can* Pighius *clear him whom* Uſſellus, Epiphanius, *and* Pope Adrian, &c. *affirm to have been an Heretick?* At this *Baronius* (*d*) is not a little moved, and like a ſworn ſervant of the *Papacy*, grows Angry and Witty, ſcoffs *Canus*, and playing upon his *name* wiſhes him *more Gravity and Judgment* than to have been ſo raſh as to paſs a Sentence in ſo great matters. *Father Cambeſis* a modeſt and learned *Dominican* is as much troubled at the *Cardinal*'s mirth and wrath

(*y*) *Hier. l.* 4. *c.* 8. *Sed quoniam.*

(*z*) *Pighius diatrib. in Epiſt. ad lectorem.*

(*a*) *Id. ib. de act. ſextæ Syn. di.*

(*b*) *Bannes* 22. *qu.* 1. *art.* 10. *Dub.* 2.

(*c*) *Lec. l.* 6. *c.* 8. *ad* 11.

(*d*) *An.* 681. *n.* 31. & *n.* 5.

wrath, ſeriouſly and ſoberly telling him, *That comfit which he took was of pernicious conſequence, ſince there is not an Act of any* General Council *which one may not with as much likelihood affirm to be Forged*; but for this his honeſt freedom of ſpeech *Theophilus Raynaud* a *Jeſuit* attacks him, and not only bitterly inveighs againſt him, but writes a moſt bitter *Satyr* againſt *the whole* (e) *Dominican Order.*

(e) New Hereſy of the *Jeſuites*, p. 90. & inde.

Part 2. Though *N. N.* be perſwaded he has an *eaſy Anſwer* in readineſs, yet it is a part of zealous madneſs to produce ſuch an *eaſy Anſwer* as is deſtructive to human ſociety; it is an *eaſy Anſwer* to ſay *all men are Fools or Knaves*, which is the effect of his *eaſy Anſwer*, yet none will ſay ſo but mad men. But *N. N.* is reſolved to be mad with *Reaſon*, for he immediately ſubjoynes his Reaſon in theſe words; *It is no more*, &c. That may be ſo in ſome new *Atlantis* or *Utopia*; but it is a great deal too much to impeach or ſuſpect ſo many known perſons with ſo deep guilt, and to charge all the *Courts* at once, either with Folly or Hypocriſy; it is juſt ſo much as to null the Authority of all *Courts* and *Records* whatſoever. Let *N. N.* produce any evidence out of the *Vatican*, with this *eaſy Anſwer* it will be evaded and baffled; for if it be produced, any that is diſpoſed to diſpute it can ſoon ſay, *it is Forged*: and if he be demanded a Reaſon why he ſaid ſo, he will Reply with *N. N.*'s *eaſy Anſwer*, *There hath been a Conſpiracy*, and this is no more, but that the *Pope* and all others concerned have combined to give in a falſe Certificate, and the ſeveral *Courts* have been ſo lame as willingly to enter into the Combination, or be gulled by it; and not one among them can be found to have either ſo much common ſenſe as to diſcover, or ſo much reſpect and kindneſs to common honeſty as to detect and divulge the Cheat. Indeed this is as eaſy a way to invalidate *Records* as it is to confute *Bellarmine*, with *Bellarmine thou lieſt*; but for this his *eaſy Anſwer* he hath Forged as *eaſy Proofs*.

1. *Proteſtants* (ſaith he) *are dexterous*, &c. Who would have thought it! take the charge home to your *Romiſh* Agents and Factors, who have often been detected to be the moſt infamous falſifiers both of the Sacred Volumes, and Eccleſiaſtical Writers, when they conceived any of theſe not to be favourable to their pretenſions and perſwaſions. Their own *Camolenſis* or *Carnolenſis* (call him as you pleaſe) and *Agrippa* have informed us, that many of *N. N.*'s fellows have been ſo bold with the Scriptures by adulterating and miſinterpreting them, for con-

firm-

firmation whereof only two inſtances ſhall be produced: *Bellarmine* and *Perer.* (adhering to the vulgar *Latine*, which they take themſelves obliged to do in their great kindneſs to the *Trent-Aſſembly*, which defined it authentick) *read Gen.* 3. 15. *in the Feminine Gender* (thereby to countenance their Adoration of the Bleſſed *Virgin Mary*) contrary to all old Tranſlations, and all antient Interpreters, who have made it either in the *Maſculine* or *Neuter*, as many *Pontificians* do. The ſame *Bellarmine* (to prove the *Pope Infallible*) hath often corrupted that Text *Deut.* 17. 12. reading *ex Decreto Judicis, by the Sentence of the Judge*, inſtead of *&, and of the Sentence*, more of which may be found in Dr. *James* his *Treat. of Corruption*, *Part* 4. *p.* 45. in *Biſhop Jewel's* Reply to Dr. *Cole*, *p.* 24. and Sermon at *Paul's Croſs*, *p.* 54. and ſo theſe men which have been ſo bold, are by their own Law condemned for falſaries; for by it, he is a falſary that in writing addeth, or detracteth, or altereth any thing fraudulently. What their own *Canus*, *Eſpencæus*, and *Ludovicus Vives* thought of their famous Fabulous *Legends*, needs not be exemplified: this may not be omitted, the ſame *Vives Lib.* 1, *de cauſis Cor. Art. p.* 343. and *Eraſmus Cenſur. in lib. Aug.* have obſerved, that within this Four or Five hundred years laſt paſt, it had been almoſt an ordinary Practice, either to adulterate *true* Books, or to forge *falſe*, and ſince that a *Secular Prieſt* in his Notes upon the *Jeſuitts Apology*, in defence of the *Eccleſiaſtical* (*f*) *Subordination* in *England*, hath found *the Gloſs corrupted by them*; adding, *This is no news for the Jeſuits to alledg Authors corruptly, nipping and cutting off that which confuteth the thing, for which they alledg them, which* (he ſaith) *he hath noted out of his own experience.* The *Forgery* of the *Nicene Canons* is confeſſed by *Biſhop Tunſtal* and Dr. *Redmaine*, two zealous *Pontificians*, and it is well known who were the Conſpirators in it. *Conſtantine's* pretended *Charter* hath been proved another *Romiſh Forgery*, by *Cardinal Cuſan*, *Valla*, *Eraſmus*; *Marſil. Petavin. Paul. Cathol. Dantes*, (who, poor man, for ſpeaking what he had aſſerted was after his death condemned to Hell by the (*g*) Advocates of the *Roman Court*) *Hottan. Wolph. Anton. de Roſſel. Freher. Aciat. Crantz. Heming. Arniſ.* (as *John Gryphiander* relates, *tract. de Inſulis c.* 24. *n.* 43, 44. *p.* 362.) inſomuch as one (*b*) *Pius* Auditor of the *Rota*, was wont to ſay, *He marvelled at thoſe pittiful Lawyers who would take upon them to di-*

(*f*) Pag. 123.

(*g*) *Barthol. in extravag. ad Rep. Rom. Lancelot. de Imp. Sect.* 2. *Vol.* 1. *Qu.* 2. *n.* 12.

(*b*) *Referente Felin. in c. fol. extra. de majer. & obedient. Eber. Top. in loc.* 11. *n.* 15.

(i) Lib. dial. contr. donat. Conſtant.

ſpute of the validity of that which was never extant; and Æneas (i) Sylvius, who knew enough of the intrigues of the *Court* of *Rome*, ſpake home, *Cauſe id proviſum a* Pontificibus, *&c. The* Popes *craftily contrived for the defence of this* Forgery, *that ſtill a ſharp diſpute ſhould be kept on foot againſt the Lawyers to this end, that ſuch his Donation might alwayes be ſuppoſed, and taken for granted, as if it had been in being.* I ſhall add one further Teſtimony from a leading *Romaniſt* for my Countrymen's ſake, who honour his memory in many reſpects, Mr. *Roger Widdrington*, reputed by Strangers as a *Secular*, or *Regular*, but was only an active *Lay*-Gentleman: the Book entituled *Apologia pro jure Principum* paſſeth under his name, though when it was firſt publiſhed, it was known to be the work of a far more learned, and ſober man, *Father Preſton*; but whether Mr. *Widdrington* or *Father Preſton* were the Author, thus he, or he, or rather both, *p.* 343. *Non ſolent* Pontifices, &c. *The* Popes *are not wont to permit the Acts or Opinions of their Predeceſſors which are favourable to the* Papal *Authority, to be further oppugned or queſtioned, and therefore both the* Pope *and the* Ordinaries, *and* Inquiſitors *of Hereſy, are very careful, leſt any Book which ſeems to derogate therefrom be publiſhed; and if any do happen to paſs the Preſs, they take a ſtrict Order it be utterly ſuppreſſed, or to be read of none without ſpecial Licenſe in writing, till it be purged, &c. p.* 344. *It is a very hard matter, in theſe times eſpecially, either to find in the Books of* Catholicks *any Clauſe, which may give the leaſt occaſion of calling the* Popes *Right in Temporals in queſtion; or certainly to know what the Author of thoſe Books thought of the* Popes *Power; but they are oftentimes againſt the Hair compelled to deliver, not their own Opinions, but ſuch as the* Inquiſitors *of the Books do father upon them. Neither* Turks *nor* Jews *have gone ſo far in their preſumptions, as to take authority over dead men's writings; to alter and change them at their pleaſures.* The ſame Author, or Authors *p.* 35. of that Book hath diſcovered a ſhameful Corruption in a Prayer of the *Breviary*; *For not long ſince* (theſe are the words in that Page) *they have blotted out the word* Animas, Souls, *in that Prayer of their* Reformed Breviaries, *by command of* Clement *the eighth.* Thus alſo they corrupted *Agapetus* his words

(k) Index Rom. p. 200.

in Bibl. SS. Patrum, Tom. 1. *p.* 108. *Par.* 1571, wickedly (k) razing, and perverſly gloſſing that Sentence, *viz. Upon earth the King* (the Emperour *Juſtinian* to whom he writ Epiſtles, as *Baron.* teſtifies, *Tom.* 7. *in Append. p.* 665.) *hath no man above him*, contrary to his expreſs words and meaning: for thus he writeth to him, *c.* 1. *Whereas in honour thou, O* Emperour, *haſt a dignity far above all other men, honour him above all who gave thee this honour, to wit God*, &c. *p.* 27. *impoſe upon thy ſelf a neceſſity of obſerving Laws, God*,

in as much as thou haſt no living Creature in the World to compel thee thereunto. And ſo thoſe words of *Ludovic. Vives, Ep. ad Regem* Angl. (Henr. 8.) *præfixa Com.* Aug. *de Civitate Dei, cujus poteſtas,* &c. *Whoſe Authority and Majeſty is greateſt upon earth,* ſecundum Deum, *next after God,* are commanded to be expunged. But perhaps the caſe may be *Iliacos intra muros,* &c. *Proteſtants* are as criminal this way as *Papiſts,* and a charge ſtrongly proved againſt theſe, will not clear them. *N.N.* hath an *eaſy Proof* for this; For,

2. *As it appears from* Gregor. Martin, *&c.* But it appears *N.N.* either knows nothing of *Greg. Martin*'s Diſcoveries, or craftily concealed them; for Dr. *Fulk* hath *diſcovered* his Diſcoveries to be mean looſe Cavils, in a full Anſwer thereto, which hitherto hath not been replied to another *Diſcovery* he made which his own Fellows taxed him for, and with a lying Diſcovery and Relation Bugbeared him for attempting new *Diſcoveries,* ſo unlucky was *Gregor. Martin* in all his *Diſcoveries.*

Part 3. He adds a third Proof taken from the Topicks of the *Wiſdom, Gravity, and Learning, Piety, and Humanity of his Catholick Divines.*

1. As to their *Wiſdom,* it is confeſſed they vvere ſo vviſe as not to be taken vvith a Lye, vvhich they might be convinced of by Thouſands of Witneſſes. The Children of this World are *Wiſe in their Generation,* therefore they took a crafty Courſe not to excuſe the Fable till about forty years after the ſuppoſed Fact was perpetrated. Neither were there many of his *Catholicks* who maintained it, thoſe who did, took it at the firſt rebound from a malicious Enemy, and Paraſitical Pickthank, *Biſhop Bonner*'s Setter. But ſuppoſing theſe Witneſſes had been called into a Court, and depoſed, all that they could ſay to the *Article,* or *Quare,* was, they *believed* it, and *believed* it, becauſe they had *heard* it; if they had depoſed it any further they had been right Affidavit-men; but this Depoſition being caſt out, if *N.N.* had been a fee'd *Proctor* in the cauſe, he then would have ſet up his *poſſibles, probables,* and *credibles;* if theſe moved not the Witneſſes, (as Ten thouſand to One they would not) then he would caſt his *eaſy Anſwers,* there was a *Conſpiracy* among the Thouſands of Witneſſes, to give in *falſe Evidence* and deceive the *Court.*

2. For their *Gravity and Learning,* that ſignifies little, there are *Grave* and *Learned* men almoſt of all Perſwaſions; yet it is notoriouſly known, that ſuch have been ſometimes overcome with *Lyes, Viſions, Revelations, Miracles* and *Fables*: there are ſuch things in the world as *over-credulity* and *Enthuſiaſm,* which have prevailed with men of known good parts and abilities.

3. As to their *Piety*, and *good Conſcience*, *that it was ſo tender* in *N. N.*'s opinion, *that they would not engage*, &c. *Proteſtants* cannot aſſent to it; becauſe they know that his *Catholicks* did engage themſelves and their Poſterities to take the *Oath of Supremacy*, which when they refuſed, not out of Conſcience, but Compact and Deſign, becauſe by a Law whereto they were parties and chief inſtruments it ſtood eſtabliſhed; ſo with great reaſon and learning they Preached and preſſed the taking thereof upon the Conſcience as a Duty. They who can thus play at Faſt and Looſe with Oaths, without any violation of any of the rules of Charity, may be judged to be either unconſcionable Jugglers, or wavering Weather-cocks. But thoſe of them who in *Queen Elizabeth*'s time contrived her Murther, and to carry on the Plot with more ſecurity and advantage, publiſhed a Book, wherein it was declared, *that it was not lawful to kill the Queen*, that ſo neither She, nor any of her *Council* might fear any harm from ſuch Religious Cheats, and counterfeit Champions of Loyalty, cannot poſſibly be excuſed. This was proved, and openly confeſſed at the Arraignment of *Babington* and *Ballard*, when alſo the Letters of *Cardinal Como* written to *Parry* were produced, which did teſtify that the *Pope* approved (*l*) the Artifice. *Great Villanies* are commonly attempted with *great Hypocriſy*, and if *Hypocrites* may paſs for *tender-Conſcienced* men, or good *Roman Catholicks*, there are great ſtore of theſe in the world.

(*l*) *Fulk Rhem. Teſt.* marginal note on *Jude*, *fol.* 847.

4. However *N. N.* will have them *well-natured perſons*, *They will do nothing in ſpight againſt* Proteſtants. He muſt pardon the *Proteſtants* if they do not believe; for they know they have been very *ſpiteful* one againſt another. *Stephen* the ſixth (*m*) againſt *Formoſus*, with Barbarous Inhumanity cutting off his *three Fingers*, with which he was uſed to give *Benedictions* and *Orders*, and then cauſing his Body to be caſt into *Tyber* with rage.

(*m*) *Plat. in vit. Steph. 6. Sabellic. Ænead. 9. lib. 1.* and thoſe ordained by *Papacy* ſix *T. R. P. in Pont. lib. 4. c. 12.* him to be re-ordained, *Baron. An.* 897. *n.* 2. and *Sergius* 3. who ruled the years after him did the like, *Baron* 908. *n.* 2. which is acknowledged his Anſwer to ſome Letters writ by a *Proteſtant*, *p.* 786. & *Bellar. de*

It could be nothing leſs than *Spite* in your *Popes* to thunder out their *Interdicts*, and publiſh their ſeditious and malicious *Bulls*, againſt this *Church* and *State*. It might be error or miſtake in your *Grave Learned Divines* to pronounce *Proteſtants*

teſtants Heretricks and *Schiſmatiks*; but it was the extremity of *Spight*, to condemn them to *Fire* and *Faggot* without benefit of the *Clergy*, and doom them to *Eternal Flames* without the priviledg of *Purgatory*. Indeed the main ſpight of the whole Sect is againſt the *Church of England*; *down with it*, cry they, *and the* Puritan-rabble *will ſoon be cruſhed and quelled, and the little underſets which ſpring from them, either dwindle away into nothing, or drop into their hands.*

5. He aſſures us upon his word, (which is not worth a ruſh) *they hold themſelves obliged to hold to their known Tenents and Practices*; [this is tattle and empty talk. According to their *Tenent* the Character is indelible, yet *Pope Stephen* nulled the *Orders* of *Formoſus*, and cauſed all thoſe Ordained by him to be Re-ordained. He tells us, it is their *Tenent* and *Practice* to Ordain *Lapſed Miniſters* in abſolute terms as *Laymen* are, upon the ſole account of the invalidity of their *former* Ordinations; but *Pope Paul* and *Cardinal Pool* either thought, or practiſed otherwiſe, when they confirmed and ſettled the Ordinations made in *Edward* the ſixth's time. He ſaith 'tis their *Tenent*, to allow thoſe to officiate who have not *valid Orders*, is to commit damnable *Sacriledg*: but the *Pope* and the *Cardinal* did allow thoſe who were Ordained (as they ſpeak *qui ampullas jactant*) in the time of *Schiſm*, to officiate; and therefore either did think their Orders *valid*, or committed damnable *Sacriledg*: *N. N.* dare not affirm the *latter*; if he take to the *former*, then all his confuſed heap of *Poſſibles*, *Probables*, and *Credibles*, are at once blown up with a Puff of the *Popes* breath, and are driven away like Down. It hath been the *Practice* of their *Grave* and *Learned Divines*, when any *Proteſtants* revolted, to exerciſe them, as if they had been *poſſeſſed*, for thus was the Form, *The Revolter was brought to a* Biſhop, *and falling down on his Knees before him*, the *Biſhop* ſaid, *I adjure thee, thou uncleam Spirit, by the name of God to depart out of the Man.* If thus they practiſed now, they would mar their market, and a half-gained *Proſelite*, before he was thus charmed, would either ſtart aſide, or wheel about.

Whatſoever their *Tenents* or *Practices* be, or have been, (which yet are not heeded by *Proteſtants*) there is an old *Sitter* at *Rome*, who can change them at his pleaſure, which when he is diſpoſed to do, all that *N. N.* or his Fellows dare do, is to Bleſs themſelves, holding up their hands, and ſome crying *Benedicite*, others after the old *Mumpſimus mode benniſtee*,

or

or vvhich is all one, make uſe of a grave Nod, or diſcontented Shrug, and ſo ſit dovvn in ſilence: This is no more than for the *Pope* to give out Orders to the contrary, or impoſe Silence by a Decree of *Taciturnity*; then let the *Tenent* and *Practice* be vvhat it vvill, all is quaſhed, they are the *Popes Vaſſals*, and muſt moſt tamely obey his Orders.

CHAP. IV.

SECT. I.

N. N. BUT ſuppoſe their firſt *Biſhops* were ordained by *Catholicks*, *goes on*, another Nullity is found in the *Form* of the *Conſecration*; To wave the *Matter* of *Ordination*, let us examine the *Form* preſcribed in the *Proteſtants Ritual*. It is a known Principle common both to *Proteſtants* and *Catholicks*, that in the *Form* of *Ordination* there muſt be ſome words expreſſing the *Authority* and *Power* given to the Ordained. The intention of the Ordainer expreſſed by general words indifferent, and applicable to all, or divers degrees of *Holy Orders*, is not ſufficient to make one a *Prieſt* or a *Biſhop*. As for example, *Receive ye the Holy Ghoſt*. Theſe words being indifferent to Prieſthood and Epiſcopacy, and uſed in both *Ordinations*, are not ſufficiently expreſſive of either in particular, unleſs *Proteſtants* will now at length profeſs themſelves *Presbyterians*, making no diſtinction betwixt *Prieſts* and *Biſhops*, but they are as far from that as we *Catholicks*. In the *Form* whereby *Proteſtants* Ordain, there is not one word expreſſing *Epiſcopal Power* and *Authority*. The *Form* is, *Take the Holy Ghoſt*, &c. Let *Proteſtants* ſearch all the *Catholick Rituals*, not only of the *Weſt*, but of the *Eaſt*, they will not find any *Form* of Conſecrating *Biſhops* that hath not the word *Biſhop* in it, or ſome other expreſſing the particular *Power* and *Authority* of a *Biſhop*, diſtinct from all other Degrees of *Holy Orders*. See *Joh. Morin de Sacr. Ord.* Par. 1655.

SECT. I.

J. S. 1. IT ſeems *N. N*'s former tedious Harangue at length comes to this, *Arch-Biſhop Parker*, &c. *were not Ordained by his* Catholicks, *which is one Nullity*. But this is

is contrary to the *Tenents* of his *Church*; witneſs *Bellarmine*, who *Lib. 1. de Sacr. in Gen. c. 24.* determines, that *Sacraments* adminiſtred by Hereticks are *valid*; and to its *Practice*, allowing the Ordinations of the *Arrians* and *Bonoſioſi*, and theſe of *Acacius*, ſee in *Morin. de Sacr. Ord.* and of the *Greeks*, witneſs *N. N. ut ſupra.*

2. The *other Nullity* lies in the *Form*, he being contented to wave the Matter, but why ſo? this hath alwayes been accounted an eſſential part of Ordination. *Bellarm. lib. 1. de Sacr. Ord. c. 9. Sect. ex his*, truly relateth, *Concilium*, &c. *The* Council *of* Carthage *makes mention only of Impoſition of hands.* His quarrel then being with the *Form*, it is to be conſidered, after ſome uſe made of his Conceſſion in this Paragraph, which will by good conſequence deſtroy his whole former diſcourſe: for he confeſſeth,

1. That *Proteſtants* have a *Form* or *Ritual*; then undoubtedly they would uſe it, and not *Biſhop Scories extempore* Spirit.

2. They are as far from being *Presbyterians* as his *Catholicks*; then they were not *Puritans*, unleſs his *Catholicks* be ſo too; then they rejected not *Conſecration* as a *Rag of Rome*, nor were they contented with *Extraordinary Calling*; then they are as much for *Biſhops*, and regularly Conſecrated *Biſhops*, as his *Catholicks*.

3. This *Form* is preſcribed, and thereby they Ordained; therefore they did Ordain by their *Preſcript Form*, and not as *N. N.* ſurmiſeth and ſuggeſteth.

4. The *Form* hath theſe words, *Receive ye the Holy Ghoſt*; therefore *N. N*'s feigned *Form* was not uſed at *Arch-Biſhop Parker*'s Conſecration.

5. The *Form* requires the Conſecration of a *Biſhop* to be *publick* in the *Church*; therefore his ſuggeſtion of a *Clandeſtine Conſecration* is a Calumny.

6. The *Form* hath the word *Biſhop* in it; therefore it hath ſufficient to expreſs the particular *Power* and *Authority* of a *Biſhop*.

7. The *Form* requires *three Biſhops* to the *Conſecration* of a *Biſhop*; therefore they did not think the help of *one* was ſufficient: yet this is the *Form N. N.* is pleaſed to quarrel with. For,

3. He pretends there *is a known Principle common, &c.* But this he miſrepreſents, this *Form muſt be uſed, and no other. Bell.* inclines

to

to the Affirmative, *Lib.* 1. *de Sacr. in gen. c.* 1. *Sect.* 2. & 20. *even the words are determinated* (ſaith he) *by God*: yet withal he tells us, *if they be corrupted*, (as ſuppoſe the Prieſt after the old *Alumpſimus* rate ſhould ſay, *In nomine Patria, Filia & Spiritu Sancta*,) *or interrupted*, (as if the Prieſt at the Conſecration of the *Euchariſt* ſhould firſt mumble *(hoc eſt Cor)* and after a little paſſe cough out *(pro multis)* the *Form* would be good; but *Alex. Hales*, *p.* 4. *q.* 6. *mem.* 6. *art.* 1. ſtates it otherwiſe; *The Forms* (ſaith he) *of* Rome *Sacraments are determinate, the Forms of other Sacraments are not*; The Forms of *Baptiſm* and the *Euchariſt being appointed by Chriſt, are kept inviolably without all change, but touching the words of Form to be uſed in any other of the ſuppoſed Sacraments*; there is no certainty, but *they are diverſly and doubtfully declared*; *the reaſon whereof is, becauſe they were of humane deviſing*. It is declared otherwiſe by *Pope Innocent* the Father of the *Canoniſts*, ſaying, *The words of Form were inſtituted by the Church*, Hiſt. Counc. Trent, fol. 594. But *Proteſtants* ſtand not upon *words*, uſing only the *Form* which Chriſt inſtituted, and is retained in (*a*) the *Weſtern Church* in terms, and in the *Eaſtern* to the ſenſe. For the *Grace or Gift of God ſtirring and promoting*, which is the Eaſtern *Form*, is the ſame in ſubſtance with *receiving the Holy Ghoſt, for the Gift and Grace of God*, Eph. 3. 2, 8. 1 Cor. 15. 9, 10. 1 Tim. 4. Heb. 12. Tim. 1. 6. is exactly the ſame with *power from on high*, aſſured Lu. 24. 49. *and the promiſe of the Father*, &c. Act. 1. 4, 5. which is the *receiving this power*, and v. 8. Theſe *Proteſtants* uſe, and trouble not themſelves with nice Diſquiſitions and Diſputes.

(*a*) Both in Epiſcopal and Prieſtly Ordination, *Filicius tract.* 9. *c.* 2. *ex Pontifical. Rom.* and in the *Roman* Catechiſm *de Sacr. Ord.*

4. He affirms *the intention of the Ordainer*, &c. But it is very reaſonable to preſume the *General words* are ſufficient upon *N. N*'s grounds, becauſe they are uſed and applicable to all degrees of *Holy Orders*; For if *Epiſcopacy*, and *Prieſthood*, be only divers degrees of the ſame *Order*, as he intimates, and is declared in the *Roman* (*b*) Catechiſm, then the *ſame Form* will ſerve for both thoſe diſparate degrees of the *ſame* Order; and the rather, becauſe in their opinion the higher Power, compared to *Biſhops*, is only by extenſion of the Character; and *Proteſtants* ſtick to this, becauſe it was only uſed in the *Ancient Roman* Church, as it was only preſcribed in the *Old Pontifical*, and as the Church then anſwered the *Sophiſters* of theſe times, when this very Objection was writ againſt the *Pontifical*, ſo do *Proteſtants* now the preſent

Bell. de Sacr. *in gen. c.* 21. & *l.* 1. *de Sacr. Ordin. c.* 9.

(*b*) *Ib. n.* 24. *p.* 266. & *Bell. de Sacr. Ord. c.* 5. *Sec. ſequitur ſecunda*, only by the extenſion of the Character, *id. ib. Sect. tertia*: & *Sect. ſeq.*

with this only difference, that the ſame efficacy is required to the extenſion of the character, as to the firſt impreſſion, *id. ib. Sect. reſpond.*

Roman

Romun Cavillers, who have taken it from them, for thus the Church of *Rome* defends her self.

1. The *design* was fully notified by words in the *Pontifical*, to which of the respective Orders the Person presented was to be admitted.

2. The *manner of Imposition of hands* did sufficiently discover the intention of the *Ordainer*, and diversify the Act; for in the Consecration of a *Bishop* divers *Bishops impose hands*, but in the Ordination of a *Priest*, one only *Bishop*, with some assisting *Priests*. This is the Judgment of both the Ancient *Western* and *Eastern Church*, that, that *Form*, *Receive ye the Holy Ghost*, which is the *Form* prescribed both for *Priesthood* and *Episcopacy* in the *Protestant* Ordinal, is sufficient to confer Power and Authority to both *Orders*; so that it being duly applied, he that is presented to the Capacity of a *Bishop*, is thereby enabled to do the Office and Work of a *Bishop* in the Church of God, and he who is presented for *Priesthood*, is thereby warranted and empowred for the Office and work of a *Priest*.

3. He surmiseth these words, (*Receive ye the Holy Ghost*,) *are not*, &c. this is to oppose *Christ's* Institution, and in effect, to make his *Form* of Commissionating his Apostles *defective*, and insufficient. For if that *Form* was sufficiently expressive of *Apostolical* Power and Authority, then is it of *Episcopal*, and it is most properly applied to *them*, because if not *only*, yet principally they are the *Apostle's* Successors, even in the Judgment of many Learned *Romanists*; and therefore this *Form* sealed by imposition of *hands*, Constitutes a *Person* presented to *Episcopacy* a full *Bishop* by the Law of *Christ*, without the supplement of any other auxiliary *Form*.

Father *Davenport* (c) *alias St. Clara.* hath evidenced from great Authority, their *new Additionals to be unnecessary*; Expos. Paraphr. Art. Confess. Angl. p. 322. Alii putant, &c. *Others think* (saith he) *Imposition of hands as the* Matter, *and those words* (*Receive ye the Holy Ghost*) *as the* Form, *is as much as is required by Divine Law to the Essence of Episcopal Ordination*: and this they think from the Authority of the *Scriptures*, which often and only makes mention of *these two*, as (d) *Arrnedus* largely proveth.

(c) *Expos. Paraphr. artic. confess. Angl. p.* 322. *ad* 325.

(d) *Bell. l.* 1. *de Sacr. Ord. c.* 9.

we cannot convince Hereticks that Order is a Sacrament, because we cannot prove the external Symbol thereof from Scripture, which is not possible for him to do of their new additional either Matter or Form.

6. He assumes, *In the Form whereby Protestants Ordain*, &c. But this his Assumption is,

1. *Frivolous*; It is absurd to object that against Protestants, which,

which, if it were granted, would render all the *Ordinations* in the *Romiſh Church* for 800 years meer *Nullities*.

2. *Fallacious*; he equivocates in the word (*Form*,) which is either taken largely, for the *whole Office* of *Adminiſtration* exemplified in the *Ordinal*, or ſtrictly for an *Eſſential part* of his Diſcourſe; and in the *Concluſion* he uſeth the word [*Form*] in the moſt comprehenſive ſenſe, for the whole Rite of the Miniſtery, which hath in it for the more Solemnity, *Prayers*, *Exhortations*, *Interrogatories*, *&c.* but in the *Aſſumption* and middle-part, he taketh it in the reſtrained ſenſe, for the *Eſſential words*, which are the Conſtitutive *Form*, as *Impoſition of hands* is concluded to be the *Matter*: this is their own diſtinction.

3. *Falſe*; for in the *Form*, that is the *Proteſtants* Ritual, there are, and always were expreſs words for the Authority given in the reſpective Functions of *Biſhops* and *Prieſts*, for whoſe Ordinations there are *diſtinct Forms* and *diſtinct Words*. The word [*Biſhop*] oftner than three times uſed in the Office appointed for his Conſecration, and the word [*Prieſt*] ſometimes in that preſcribed for his Ordination. Juſt according to *N. N*'s after-inſtance of Illuſtration, if the word [*King*] be uſed at his Election, this ſufficiently expreſſeth all *Kingly Power* and Authority.

SECT. II.

N. N. further adds; THE *Form* or words whereby men are made Prieſts, muſt expreſs Authority and Power to Conſecrate, or make preſent the *Body* and *Blood* of Chriſt, but *their Form* containeth not one word expreſſing this Power: ſee the Ritual *Lond.* 1607. *Deacons* did miniſter and diſpenſe the Body of Chriſt in Ancient times, but were never thought to have Power of Conſecrating, and making preſent Chriſt's *Body* and *Blood*.

SECT. II.

N. N. THat which *N. N.* deſigns by this, is, that that *Form* (*Receive ye the Holy Ghoſt*) is defective as to *Prieſtly* Ordination, which muſt be ſupplied by their new one, *viz. Take thou power to offer Sacrifice to God, and to Celebrate Maſs both for the quick and the dead.* This he knows *Proteſtants* do reject, becauſe lately invented, and foiſted into the *Romiſh* Ritual to foſter their groſs Figments

Figments of *Purgatory*, *Tranſubſtantiation*, and their Antichriſtian Sacrifice of the *Maſs*; and becauſe ſome *Romaniſts*, as *St. Clara*, thinks it unneceſſary, and *Bell.* ſaith it is *Sacrilegious*; for this he poſitively delivers, *It is Sacrilidg to change the Form, becauſe determinate*, Bell. *de Sacr. in gen. l.* 1. *c.* 21. *Sect. apud hæret. &c. ſecunda prop.* For *Sacraments are inſtituted by God, therefore the chief part thereof the Form; and to add to, or alter the words of the Scripture, is not lawful, therefore not the words of the Sacraments, Id. ib. in Fin.* yet this great Champion never did prove their new Form to be found in, or founded on Scripture, much leſs inſtituted by Chriſt.

2. If that *Form* comprehends not all the Eſſentials of *Prieſtly* Ordination, then the *Apoſtles* were not empowered to Conſecrate, for our Saviour uſed *that* and no other to enable them for the execution of the *Prieſtly* Office, wherefore *Scotus l.* 4. *diſt.* 24. hath reſolved *verba illa, &c. thoſe words, Whoſoever ſins ye remit, &c.* are declarative of the Power formerly given in theſe [*Receive ye the Holy Ghoſt,*] *by which Power is paſſed over all the Sacraments, and therefore that of Sacrificing:* Biel *l.* 4. diſt. 19. quæſt. un. *concurs with him*, cui datur, &c. *to whom the Principal is given, to him alſo the acceſſory is given; but by theſe words,* [*Receive ye, &c.*] *Chriſt gave the power of the keys: therefore by them he conveyed the power of Conſecration, which is a branch of the power of the Keys.*

3. What is added concerned *Deacons*, is a pure piece of impertinency, no way advantagious to *him*, nor prejudicial to *Proteſtants*; if he vvere put to it, he vvould find it a difficult task to prove *Deacons were* Diſpencers of the Myſteries, vvho vvere only Aſſiſtants to the Diſpenſation.

SECT. III.

N. N. IN all Forms of Ordaining *Prieſts*, that ever were uſed in the *Eaſtern* and *Weſtern* Churches, there is expreſly ſet down the word [*Prieſt,*] or ſome other word importing the particular and proper Function and Authority of *Prieſthood*. If any State or Country ſhould chooſe a Perſon to be *King*, in the word *King* is ſufficiently expreſſed all Regal Power and Authority. Therefore the *Greeks* uſing the word *Biſhop* and *Prieſt* in their *Form*, ſufficiently expreſs the reſpective Power of every Order.

SECT. III.

J. S. EAch Clauſe of this Section hath been ſufficiently confuted.

SECT. IV.

N. N. BUT the reaſon why the *Engliſh Form* of making *Biſhops* and *Prieſts* is ſo notoriouſly defective and invalid, is, becauſe in *Edward* the ſixth's time, when *Zwinglianiſm* and *Puritaniſm* did ſo prevail in the Church, the *Real Preſence* was not believed by them of the Clergy who bore the ſway, therefore they did not put in the *Form* of *Prieſthood* any word expreſſing Power and Authority to make Chriſt's Body *preſent*. They held *Epiſcopacy* and *Prieſthood* to be one and the ſame thing; wherefore in the *Form* for making of *Biſhops*, they put not one word expreſſing the *Epiſcopal* Function, only ſome general words which might ſeem ſufficient to give them Authority to enjoy the *Temporalities* and *Biſhopricks*. This is alſo the true reaſon why *Parker* and his Collegues were content with the *Naga-head Ordination*, and why others returned to extraordinary Vocation in Queen *Elizabeth's* time.

SECT. IV.

J. S. THis alſo is another vain Repetition: *Three* who bore the ſway in King *Edward's* Reign held the *Real Preſence*, but not in the *Popiſh* manner of determination: Thoſe in Queen *Elizabeth's* time had and did ſtand for ordinary and orderly Vocation. The Church of *England* always aſſerted the Divine Right of *Epiſcopacy*, and her orderly Orthodox Sons have conſtantly maintained it. If ſome have diſtinguiſhed *Prieſthood* into the degrees, the *higher* and the *lower*, as the *Romaniſts* generally do, yet they ſtill conclude the ſaid different degrees of the Acts and Uſes (which could not be exerciſed in a due ſubordination of the lower to the higher) for a diſtinct reſpective Conſecration thereto; and did hold thoſe of them who ſhould preſume to exerciſe the *Higher Power* not being regularly Conſecrated thereto, were *Schiſmatical* Tranſgreſſors of the *Apoſtolical* Order, and *Catholick* Practice; and that every Act of that uſurped *Power* (when no real neceſſity to abate or excuſe it) to be null and void. It is the *Pope* and his Collegues who are the (*f*) leading *Puritans*,

(*f*) For it is not reſolved in the Congregation of the Cardinals, that the Pope's Legats ſhould not ſuffer the determination of the Article of the Inſtitution of *Biſhops* by Divine Right to paſs, *Hiſt. Counc.* of *Trent*, *fol.* 603. And it being perceived that *Lainez* his Speech was diſpleaſing, and oppoſed by the *Spaniſh Biſhops*, this diſtaſted the Legats, *ib. fol.* 615. therefore Canons came from *Rome*, which the *Pope* moved to have propoſed, *p.* 657. which diſpleaſed the Fathers, *&c.* after much contention, becauſe the opinion of Divine Right was as diſpleaſing to the *Pope*, *ib. fol.* 737. it was waved.

It

It was the *Pope* who ſaid, the Abſolute *Divine Right of Biſhops* was a falſe and erronious Opinion; it was the *Pope* who ſlighted and ſcorned thoſe *Biſhops* in the *Trent*-Aſſembly, who affirmed (*g*) the Inſtitution of *Biſhops* by *Divine Right*. It was the *Pope* who firſt deveſted them of their Juriſdiction and Power, by his Commiſſions and Delegations (*h*) to inferior Prieſts.

(*g*) *Ib. ſol.* 825.

(*h*) *Caran.* p. 869.

SECT. V.

N. N. TO conclude the Matter, I ſay with St. *Hierome*, *Eccleſia non eſt, quæ non habet Sacerdotem*: How can the Proteſtant Church be the true Church, which hath not one *Biſhop* or Prieſt? Though it were not evident it hath no Valid Ordination, yet ſo many doubts and uncertainties as they muſt acknowledg concerning their Ordinations, do demonſtrate the Nullity of their Church; for if there remain one ſolid and prudent doubt of the validity of Ordination in any Church, it is impoſſible it ſhould be the true Catholick and Apoſtolick Church, becauſe a doubtful Clergy makes a doubtful Church, and a doubtful Church is no Church: The ſtep to Chriſtian and Catholick Belief is the well-grounded Credibility excluding all prudent doubts, of the Clergy, we have the ſame of the Church, and of the Faith and Doctrine propoſed by its teſtimony; and the true Faith admits of no ſuch doubts. Therefore Proteſtants, before they can prudently believe themſelves to have true Faith, or be in the Catholick Church, muſt clear all the doubts objected againſt their Ordination. For though any Perſon ſhall not be convinced of the Nullity of their Ordination, yet he cannot but harbour a prudent doubt thereof, there being ſo many Reaſons and Motives for it. Now, to Receive Sacraments from Prieſts of ſo doubtful Authority, is without doubt a damnable Sacrileg, it being in the higheſt degree againſt the light of Right Reaſon, and Rule of Faith, to expoſe the Reverence of the Sacraments, and Remedy of our Souls, to ſo manifeſt an hazard.

SECT. V.

J. S. THis *Concluſion* is of the ſame temper with the *Premiſes*; *theſe* were a confuſed heap of *Incredibles*, *Improbables*, and *Impoſſibles*; this is a wild diſtempered *Sorites* carried on with an affected Obſcurity to diſtract and amuſe the Reader, by multiplying, confounding, and changing the Terms, hudling up *many* Concluſions in this *one*.

If St. *Hierome*, by *Church*, meant the *Univerſal Church*, this always

always has, now hath, and ever will have *Biſhops*, (as *Sacerdotes* ſignifies with him:) but if he ſpoke of a *particular* Church, then his [*is not*] is not to be taken abſolutely, but reſpectively; not ſimply to deny it's *being* and exiſtence, but it's *integrity* and complement, *viz.* there is no through complete *Church* which hath not *Biſhops*. For we read in the Ancients of *ſome Churches* that had received πληρώματα διακονίας the fulneſs of Diſpenſations, and of *others* which had not attained πρὸς τελείωσιν τῶν χρειῶν, to the complement of Neceſſaries; though in St *Hierom's* time all *Churches* were complete, that he might truly affirm there was no *Church* without a *Biſhop*. But it may fall out alſo, that all the *Biſhops* of a well-formed complete *Church* may dye, or by Perſecution be ſo Scattered that they dare not appear, or by an *Infidel* Conqueror be Baniſhed, or Murthered: but if the remaining *Chriſtians* in this diſtreſſed condition keep their firſt Faith, they are in a ſalvable ſtate, and continue true members of the *Univerſal Church*; as thoſe *Roman Converts* were, who believed upon St. *Peter's* firſt Sermon, *Act.* 2. which was long before St. *Peter* came to *Rome*, *Rom.* 16. 7.

2. He ſuggeſts *It is impoſſible they ſhould*, &c. For once he gueſſeth right, It is *impoſſible* any *Church* of one denomination can be the true *Catholick*, *Apoſtolick Church*, that is in the uſual ſenſe of the *Romaniſts*, the *Univerſal*, as it is *impoſſible* for a Part to be the Whole, or their *Catholick Church* (which is not the fourth part thereof) to be *Univerſal*, as they by their common reſtriction aſſume; but it is *poſſible* a particular *Church* may be a true *Catholick* and *Apoſtolick Church*, and the true *Catholick* and *Apoſtolick Church* of ſuch a *Nation*.

For the Title *Catholick* is either taken properly for the *Univerſal Church*, which is the *Congregation of all Believers* diſperſed over all the World, in oppoſition to the Herds of *Jews*, *Pagans*, and *Infidels*; and then it is a contradiction to apply or appropriate it to any *particular Church*, as the *Romaniſts* induſtriouſly do to huckſter off their falſe Wares, which otherwiſe would ſtick on their hands; or elſe it is uſed in the more common ſignification of an *Orthodox Church*, which participates in the true Faith with the *Univerſal Church*, in a contradiſtinction to the *Conventicles* of all *Heretical Blaſphemers*: In this Notion the *Proteſtant Church* of *England* is not only a *Catholick* and *Apoſtolick Church*, but in due form of conſtruction the *true Catholick* and *Apoſtolick Church* of *England*, as ſeveral particular *Churches*, viz. *Rome*, *Carthage*, &c. have been honoured with the

the Title of the *Catholick Church* of thoſe reſpective *Nations*, (*k*) *Provinces*, and *Dioceſes*.

(*k*) For as the *Roman Church* was called the *Catholick Church* of *Rome*, *Leo Ep.* 12. So that of *Antioch*, the *Catholick Church* of *Antioch*, *Conc. Conſtant.* 5. *Act.* 1. That of *Carthage*, the *Catholick Church* of *Carthage*, *Aurel. Epiſt. Eccl. Cathol. Carthag.* So *Polycarp* was the *Biſhop* of the *Catholick Church* of *Smyrna*. *Euſeb. lib.* 4. *hiſt. c.* 14. And that famous Epiſtle to the *Smyrnians* was directed to all the *Holy* and *Catholick Churches*, *id. ib. in Princ. Greg. Naz.* the *Biſhop* of the *Catholick Church* of *Conſtantinople* in his laſt Will and Teſtament, witneſſed by four *Biſhops* of their ſeveral *Catholick Churches*, as of *Iconium*, &c.

3. *His doubts and uncertainties* have a rare virtue (perhaps they may work ſtrongly on weak minds) they can *demonſtrate*. This is the noble *demonſtrating faculty* of *Romiſh Traditors*, they can raiſe *doubts* and *uncertainties* where there are none, and by their Magick *demonſtrate*, firſt, that the *Proteſtant Church* is not the *Univerſal*, and then it is *no Church*; firſt, abſurdly without Proof ſuppoſe the *Nullity* of its *Ordinations*, and thence conclude the *Nullity* of its *Chriſtianity*. The beſt is, this is but one Doctors opinion, if more there be, yet all his Colleagues are not ſo Magiſterial in their nullifying Sentence. The *Biſhop* of *Chalcedon* is more ſolid and Prudent. *Perſons* (*l*) (ſaith he) *living in the communion of the* Proteſtant Church, *if they endeavour to learn the truth*, (which if they do not, they are neither good *Proteſtants* nor good *Chriſtians*) *and are not able to attain unto it, but hold it implicitely in the preparation of their minds, and are ready to receive it, when God ſhall be pleaſed to reveal it, they neither want* Faith, *nor* Church, *nor* Salvation; which elſewhere he confirms by this reaſon, *A* Church *may be Heretical, and Schiſmatical really, yet morally a true* Church, *becauſe She is* (*m*) *invincibly ignorant of her Hereſy and Schiſm.*

(*l*) As *Biſhop Bramhal* cites, Reply to the Survey, *p.* 33.

(*m*) *Biſhop of Chalced.* Survey, *c.* 2. *Sect.* 4.

Pope Innocent was ſo much offended at the irregularities of the *Spaniſh Ordinations* in his time, that at firſt he inclined to null them; but upon better thoughts he forbore declaring that, for the number of thoſe who were faulty therein, he would not queſtion nor doubt of any of them any ways paſſed, but rather leave them to *Gods Judgment*. *Epiſt. ad Conc. Tolet. Car. ſum. Conc. p.* 270.

4. *But* (ſaith he) *a ſolid doubt*, &c. This is not Univerſally true, for a *Church* which hath a doubtful *Clergy* by irregularities of Ordination, if *She contend for that Faith which was once delivered to the Saints*, and cannot avoid thoſe irregularities through not a *pretended*, or *contracted*, but a *real* neceſſity

fity, is a true part (ſuch an irregularity not abſolutely and totally Un-Churching her) of the *true Catholick Church*: *True*, but not *Complete*; not *Complete*, becauſe it wants that which is required to the *Integrity* and Perfection of a *Church*; yet *True*, becauſe it hath all things eſſential to a *Church*. For this reaſon the moſt eminent *Proteſtants*, who ſtill maintained the Divine Right of *Biſhops*, yet did they clear thoſe Tranſmarine *Churches* which have not *Biſhops* from ſinning againſt *Divine Right*, becauſe their want was not through their own default, but the Iniquity of the *Times* and *Places* they lived in; which charitable conſtruction ſhould ſeem very reaſonable to the *Romaniſts*, for that the Court of *Rome* gave the firſt occaſion of all the conteſts about *Epiſcopacy*, by inveſting *Prieſts* with *Epiſcopal Juriſdiction* and Power by their Commiſſions and Delegations: and without doubt *Neceſſity* is as ſtrong Diſpenſation for theſe *Paſtors* to execute the Miniſterial Office, as the *Popes* Mercenary *Bulls* granted upon unworthy avaritious ends can be for their *Prieſts* to exerciſe *Epiſcopal Authority*. Thoſe *Churches* therefore under this want are *True*, though lame and maimed *Members* of the *Catholick Church*: Juſt as *Cunus* (*n*) determines of the *Romiſh Church* in a vacancy; *It is then left* Lame (ſaith he) *and diminiſhed, without* Chriſts Vicar, *that* one Paſtor *of the* Church, *the* Pope; *yet the* Spirit *of* Truth *ſhould abide in it*: and without doubt the *Spirit* of *Truth* will as certainly abide in thoſe *Churches* which want *Biſhops*, as in their *Church* wanting a *Pope*, at leaſt, they ſhould think ſo, becauſe in their account the *Pope* is as neceſſary, if not more, to the being of a *Church* than *Biſhops* are. To clear this more diſtinctly, ſome things are required to the *Eſſence* (*o*) of a *Church*, as the Doctrine of ſaving *Faith* in the Profeſſion and Practice thereof; ſome only to the *Perfection* and *Integrity* of a *Church*, as the having Regular *Paſtors* by a due *Form* of *Ordination*: both theſe are *neceſſary*, though not equally and in the ſame Degree; the former *abſolutely* and indiſpenſably, the latter *de congruo & poſſibili*: *viz.* it concerns the *Church*, if poſſibly it can be obtained, to have *lawfully* Ordained *Paſtors*; and every wilful Omiſſion, much more Rejection, of the *Catholick* ſettled Order in this kind is *Sacrilegious* and *Schiſmatical*; yet thoſe *Paſtors* who highly eſteem *Epiſcopal* Ordination, and much affect it, but cannot obtain it through the Recuſancy of *Biſhops* in preſent Place and Power (who will not Ordain them without ſinful compliance and ſubmiſſion to groſs Errours and Corruptions) evi-

(*n*) *Loc. l. 4. c. ult. ad* 10.

(*o*) This is *Stapleton's* diſtinction.

dently contrary to the Law of Chriſt) if they hold and *divide the Word of Truth rightly* may be accounted *true Paſtors*, though not in a *real* Miſſion, yet by a *moral* deſignation, as being deputed and ſeparated to that Divine Office; becauſe in this caſe, the *Neceſſity* is invincible, which makes that allowable, which otherwiſe would be unlawful, as Dr. *Cracken. contr. Spalet. c.* 4. obſerves from the Gloſs, and illuſtrateth from *Scipio's* Example, who *when the Queſtors denied him a ſupply of Monies out of the Publick Treaſury, becauſe it was againſt Law*, preſently replied, *Neceſſity hath no Law*. The *Romaniſts* confeſs the deſire of *Baptiſm* is ſufficient to excuſe the want thereof, and they have it in effect who have it in deſire; in all reaſon, the want of an undoubted *Sacrament* is more dangerous, than the want of a *Sacramental* can be, eſpecially where there is a *Deſire* to have the Impediment removed. The *Jews* were prohibited to build private *Altars*, yet in caſe of *Neceſſity*, when they were not permitted to go to *Hieruſalem*, the learned *Jews* determined the Prohibition ceaſed as to its preſent effect; and every one knows a *Negative Preſcript* is not ſo diſpenſable as an *Affirmative*.

It is the opinion of *Cornelius a Lapide* in *Numb.* 20. 26. that *Eleazar* was made *High-Prieſt*, *præter legem & morem*, otherwiſe than by ſtanding Law and Cuſtom he ought; *Firſt*, becauſe his Father was then living; *next*, in that the right only of putting on his Fathers Garment was uſed, without any Solemn-Unction or Conſecration to the *Prieſthood*.

5. He ſubjoyns *a doubtful* Clergy *makes a Doubtful* Church. This is a *Doubtful Propoſition*: the moſt he can make of it is, that a *Doubtful Clergy* makes a *Doubtful Church* only in *Part*, not in the *Whole*; for even *Schiſmaticks* in thoſe things wherein they have made no ſeparation from the *Church* (otherwiſe the *Romaniſts* would be in a ſad condition) do ſo far ſtill remain *uncorrupted* to the *Church*; ſo that if that *Doubtful Clergy* keep the *wholeſom words of ſound Doctrine*, (if *N. N.* doubt of this, he may remember, there is a *Clergy* of a beyond-Sea *Church* which hath no *Biſhops*, hath made this good againſt the choiceſt Champions of the *Roman See*) ſo far they are *Catholicks*.

6. He is very poſitive, *a doubtful* Church *is no* Church. It is true, he who harboureth a doubt (which he will conclude Prudent, becauſe the iſſue of his own Imagination, or the ſuggeſtion of ſome over-admired Teacher) of that *Church* whereof

he is a Member, that *Church* to him is *no Church*; but where ſuch a doubt is entertained, the Caſe is only *diſputable*, and queſtioning doth not diſprove or deſtroy certainty and *truth*. But ſuch *doubtful* Propoſitions as *N. N.* hath here conjured up, will without doubt damnify his *good old Cauſe*, becauſe thereby his *Church* will be concluded a *no Church*, by the demonſtrating Power of thoſe many doubts and uncertainties, which her chief Members have conceived and uttered againſt her inſtances of moſt important concern. For,

Part 2. 1. It is a rule with them, *that a doubtful* Pope, *is no* (*p*) Pope, and that there *cannot be two* Popes *at one and the ſame time, etiam ex urgentiſſima cauſa* (as *Jac. Caſtellon.* cites out of *Navar.—verb. Papa p.* 485.) no not upon the moſt weighty Conſideration, *becauſe there is but one Monarch, and one Monarchy only for Spiritual concerns by the appointment of Chriſt*: hence they generally conclude, that all thoſe who are not united to that *one* determinate *Head* are in the ſtate of damnable *Schiſm*, and thoſe who are united to him, are united to the *true Catholick Church*, *viz.* The *Church* is a Society of men united in the Profeſſion of the ſame *Faith*, and participating of the *Sacraments* under the Government of lawful *Paſtors*, chiefly of *one Vicar of Chriſt* upon Earth, the *Roman Pope*. This then is obvious at the firſt view from theſe Premiſes, that an undoubted *Pope* is as fully, and by the word *chiefly* in the definition, more neceſſary to the being and Conſtitution of the *Church* than an undoubted *Clergy*; and a doubtful *Pope* is as deſtructive to the *Church*, as a doubtful *Clergy*; from whence it neceſſarily follows, that if a doubtful *Clergy* makes a doubtful *Church*, a doubtful *Pope* muſt do ſo too: and then if this be proved, (*there hath been a doubtful* Pope, *and no one undoubted* Pope, *by* N. N's *demonſtration*,) it is impoſſible the *Roman* can be the *true Catholick and Apoſtolick Church*; but this is eaſily made evident from the many *doubts* and uncertainties which of the *ſeveral* pretending *Popes* hath been the *one undoubted Pope*.

(*p*) *Creſpet. in verb. Papa*; *Caran. P.* 827.

In the year 1378, upon the death of *Gregory* the eleventh, a grievous (*q*) *Schiſm* began which continued more or leſs till *Ann.* 1414. the *Italians* created *Urban* the ſixth *Pope*, who (*r*) reſided at *Rome*; The *French* elected *Clement* the ſeventh, who (*s*) betook

(*q*) *Caran. P.* 823. *Theodoric. de Niem.* Biſhop of *Perda*, *Urban*'s Secretary wrote the Hiſtory of this *Schiſm*, ſo did *Bonin. Segino* in the *Florentine* Hiſtory, &c. Friar *John de Pineda*, *l.* 22. *c.* 37. *Sect.* 3, 4.

(*r*) *England*. *Almain*, and *Italy* favoured him.

(*s*) *France*, *Caſtile*, *Arragon*, and *Catalonia* owned him.

himſelf

himſelf to *Avignion*. The Abbot of *St. Pedes* endeavoured to prove *Urban* was the true undoubted *Pope*: *Joh. de Bigniaco*, and the *Council* of *Paris* defended *Clement*'s title, *Urban* during this *Schiſm* had *three* Succeſſors, *Bon.* the ninth, *Innocent* the ſeventh, and *Gregory* the twelfth: *Clement* had but *one*, *Ben.* the thirteenth, in *Ann.* 1409 a *Council* of *Cardinals* met at *Piſa*, who thought fit for the peace of the *Church* to depoſe the *two* ſurviving *Popes* and ſet up another; but for all the *Cardinals* could do to repair the breach, it proved wider, the *two* contelting *Popes*, *Gregory* the twelfth, and *Ben.* the thirteenth being unwilling to be ſo diſhonourably ejected, kept their ground, till at laſt in *Ann.* 1414, the *three Popes*, the *Italian*, *French*, and *Piſan*, were Depoſed by the *Council* of *Conſtance*, and *Martin* the fifth was Created. All this while even in the judgment of obſerving learned *Romaniſts* none could know which of the broken Heads was the *true Head* of the *Church*, and lawful (*t*) Succeſſor to St. *Peter*. *Aſor* (*v*) ſaith, *It was doubtful* and uncertain which of the claiming *Popes* had the right title; *Carran.* ſaith, *ut ſupra*, *It was not known who was the* true Pope; and *Bellarm.* (*w*) adds, *It was not eaſy to be determined*; and the famous Chancellor of *Paris*, *John* (*x*) *Gerſon* goes higher, *The* Church *it ſelf* (ſaith he) *was then ſo full of doubts in this caſe, that She could not know on what ſide, or party the* Roman See *was, unleſs God himſelf had been pleaſed to reveal it to her.* It then being proved, that a doubtful *Pope* makes a doubtful *Church*, and that there hath been a doubtful *Pope* in the *Romiſh Church*, the concluſion is irrefragable, the *Roman Church* hath been for a long ſpace of time a *Doubtful Church*, and by *N. N*'s Logick and Peremptory Poſition, the *Church* of *Rome* was then a *no Church*.

(*t*) *Marian de reb. Hiſp. l.* 18. *c.* 1. *Naucler. Val.* 2. *Gener.* 46. for that every one of them had learned Patrons, *id. ibid. Gener.* 480.

(*v*) *Inſtit. Moral. part.* 2. *lib.* 25. *c.* 14.

(*w*) *Lib.* 4. *de* Rom. Pont. *c.* 14. So doth *Æmil. de Geſt. Franc. lib.* 9. *Aut. Sum. Hiſt. part.* 3. *tit.* 22. *c.* 2

(*x*) *Lib de ſignis ruinæ Eccl. Sign.* of which the ſame is to be found in *Otho Friſ. Hiſt. l.* 6. *Baron. Tom.* 11. *Ann.* 1044. *n.* 2.

2. There are many *Doubts* and uncertainties harboured in the *Romiſh Church* concerning the *Church* it ſelf; as whether their *Virtual Church* (the *Pope*) be that *Church* they would commend to us, for it's well-grounded Credibility and *Infallibility*; or their Repreſentative (a *General Council*), or the *Eſſential* (the diffuſed body of the Faithful all the world over), or a body compounded of *ſome* of theſe or any others. Some will be contented that the *Pope* and his *Conclave* ſhould be that

Infallible thing; others will have him to sit in the Assembly of the *Bishops* of his *Province*; others will go no less than he must *Head a General Council* to pronounce an *Infallible* Sentence. If it be put to the Vote, and most Voices must carry it, the *Pope* runs loose away with it; he hath the Patronage of the best and most *Ecclesiastical* Dignities and Preferments. But be it so for once, upon this a fresh Fry of *Doubts* and uncertainties appears in this very foundation of their *Faith* and *Unity*, whether this *Man* be *Pope* or no? Whether *Gregory* the twelfth, or *Ben.* the thirteenth, or *Alexander* the fifth, or *Martin* the fifth. Let *Martin* be the Man, presently a new Covy of *Doubts* spring up, whether he be an *Infallible Judg?* and if so, whether as a *Doctor* or the *Pope?* If as *Pope*, whether when he gives Laws *de Concilio Fratrum*, by the advice of his *Colledg* of *Cardinals*, passing his Decrees upon the Gates of St. *Peter* at *Rome*, and in *Campo de Flori*, or when he speaks *E Cathedra*, which is (as it is commonly interpreted) when he *Proclaims* his *Decrees*, however he be assisted, for a general reception with an intention to Teach and Govern the whole *Church*, though this be very uncertain? Let this also be presumed, another Set of *Doubts* is started, wherein is he *Infallible?* Whether in matters of *Right*, and *Fact*, or of *Faith?* The *Jesuits* of late will have him universally *Infallible* upon all these accounts, as they determined at *Clermont*, *Ann.* 1661. but suppose with the soberer sort his *Infallibility* extends only to Definitions of *Faith*, yet another *Doubt* remains unsatisfied, Whether this his restrained *Faith* be conditional, or absolute? some conceive an absolute *Infallibility* is too high an intrenching upon *God's Prerogative*; but others of them will not have him tied to *Conditions*, viz. *To observe the Order of the* Primitive Church, *and use such holy and needful means as* God *by his Son* Jesus Christ *hath appointed for the finding out the* Truth: For (*y*) (say they) if *Conditions* be required to Perfect and Legitimate the *Popes* Definitions besides his own *Act* of decreeing them, the Faithful (which is very remarkable and apposite) would be *Doubtful* whether he had observed them or no, and so their *Faith* would be wavering, and so it must needs be if *Doubts* do the feat.

(*y*) De Pont. Rom. *lib.* 4. *c.* 2. Stapl. *relect. c.* 4. *qu.* 3. *art.* 3. *conclus.* 5.

3. It is the Doctrine of their new-founded *Church*, that the *intention* of the *Bishop* or *Priest* Officiating is so necessary to any *Sacrament*, that without it none of them is perfected; but to receive the *Sacraments* from such of whom we can have

no,

no aſſurance, that their intentions be ſerious and ſincere, (and there be many evident reaſons and motives to perſwade us the *Prieſts* are oft *Formal* in their Miniſteries, and *Falſe* in their intentions) is certainly to expoſe the reverence (in *N. N's* Language) of the *Sacraments*, and remedy of our Souls to a manifeſt hazard. For we are informed by their *own* Hiſtorians, that in ſome Centuries the *Clergy* were ſo ignorant and wicked, that many of them knew not what to do; others cared not what they did. In what a perplexed condition would a prudent man be caſt, who being married by a *Popiſh Prieſt*, ſoon after detected to be a Villain, ſhould conſider with himſelf, very likely this wicked man had no *Intention* to marry him, or an *Intention* not to marry him. It is a wonder thoſe *Trent-Aſſemblers* ſhould be ſo raſh, and yet ſo Magiſterial in their Definition, when they would not determine what *Intention* was neceſſary, becauſe they could not agree about the efficacy of the *Sacraments*, it being impoſſible, there ſhould be the ſame *Intention* of *two* who differ in their judgments concerning it. The common *Salvo* was, that the *Intention* to do as the *Church* doth was ſufficient, but this ſatisfied not the ſcruple, becauſe men differed in opinion what the *Church* is, and their opinions herein being different, their *Intentions* in adminiſtring the *Sacraments* would alſo prove different. To evade this, it was pretended, all the *Prieſts* had the ſame deſign; but as it is impoſſible for any *to know the things* (that is the purpoſes) *of Man, ſave the Spirit of Man, which is in him*, 1 Cor. 2. 11. ſo it is unconceivable how they ſhould have the *ſame* end and aim, who have *different* Judgments, Humours, Paſſions, and Intereſts. At laſt they were driven to this ſhift, perhaps there may be ſome ſuch wretched *Prieſt*, yet this caſe is rare. To this the *Biſhop* of *Minori* replied, *would God* (ſaid he) *that the caſe was rare, and that in this corrupt age we had not cauſe to doubt there were many*; but ſuppoſe there are but a *few*, or *one* only; let a Knave *Prieſt* Baptize, who hath not an *Intention* to adminiſter the true *Baptiſm* to a *Child*, who being after a grown *Man* is created a *Biſhop* of a great City, ſo that he hath Ordained a great part of the *Prieſts* in his *Dioceſs*, it muſt be ſaid, that he being not *Baptized*, is not *Ordained*, nor they *Ordained* who are promoted by him—Behold Millions of Nullities of *Sacraments* by the malice of one (z) *Prieſt* in one Act only.

(z) *Hiſtor. Council of Trent, fol.* 241.

4. To give full meaſures of *Doubts* and uncertainties in the moſt

most mysterious act of their *Religion*; Dr. *Holden* (a) averreth, *All* Roman Catholicks *do believe and reverence the* Sacrifice *of the* Mass *as the most substantial Act of their Religion*; but if to be demanded wherein the substance of this *Sacrifice* doth consist, no substantial Resolution can be expected from them: their *Doubts* and uncertainties about the Nature and Essence thereof are so cross and various, *There are divers opinions concerning it*, (saith (b) *Azor.*) *There are six Acts of which it is doubted, in which one, or more of them the Essence of the* Sacrifice *consisteth*, saith (c) *Suarez*. Some place it in the one Act of *Consecration*, but the doubters dispute against it; for, say they, *Consecration* belongeth rather to the nature of a *Sacrament* than a *Sacrifice*, and every external *Sacrifice* (such as the *Mass* is) must be sensible, but the *Conversion* made by the words of *Consecration* is not *sensible*, for the *real* change is not; and again, if the Act of *Consecration*, then the outward Elements only are the *Hoast* and matter offered, but we may not say the *Species* are the *Hoast*: others set it in the *Oblation*, but the dissenting Brethren oppose this, because *Christ* used no Sacrificial Act at his *Last Supper*; and if *Christ* did not, the *Priest* ought not, though some of them grant it belongs to the integrity of the *Sacrifice*. But how the *Trent*-Divines were divided in their judgment herein, may be read, *Hist. Counc.* of *Trent*, *fol.* 544, *&c.* Some of them again conceive *Consecration*, *Consumption*, or *Sumption* to be the Essence: this others contradict, because then (say they) the Body and Blood of *Christ* must be destroyed, for that which is Offered in *Sacrifice* is to be destroyed, but *Sumption* can be no part thereof, because the Act of Receiving is not; for although *Christ* be not received after the *Consecration*, yet is he truly said to be *Sacrificed*, and Doctors doubt whether *Christ* did *receive* in his *last Supper*, and the *Priest* receiving doth nothing in *Christs* person but his *own*: others stood for *Fraction*, but this the *doubters* easily disprove, for it is (say they) an Act purely Sacramental, not at all Sacrificial, and *Fraction* being before *Consecration*, the Substance of the *Bread* and *Wine* remaineth.

When *N. N.* hath solved all these *Doubts*, and satisfied all these *Doubters*, he may be more confident of the demonstrative Power of *Doubts* and uncertainties; in the mean time, he may apply them to his own *Church* in his own *words*, *Mutatis mutandis*.

Therefore the *Romanists* before they can prudently believe them-

(a) *Appendix of Schism, p.* 445. *Refert Dr.* Ham. *dispatcher. Preface p.* 14.

(b) *Azor. l.* 10. *c.* 9. or *part* 2. *l.* 2. *c.* 14.

(c) *Tom.* 3. *disp.* 75. *art.* 1, 2.

themſelves to have *true Faith*, or be the *Catholick Church*, muſt clear all *Doubts* and uncertainties (not objected by *Proteſtants*, but ſtarted and purſued by their *own* Divines) concerning their *Church*, their *Head* of the *Church*, their *Ordinations*, and the moſt *Subſtantial* Act of their Religion, the *Maſs*, *for though any Perſon ſhould not*, &c.

7. N. N. *goes one ſtep forward, the ſtep to* Chriſtian *and* Catholick *belief is*, &c.

This hath nothing of uſefulneſs to his *Concluſion*, unleſs he prove, that a *Clergy* not regularly ordained cannot believe all the Articles of the *Chriſtian Faith*, &c. that the *Proteſtant Church* hath a *doubtful Clergy*, in which his attempts have hitherto been unſucceſsful and unlucky to him and his *Church*. If his meaning be, the well-grounded Credibility of his *Church* is the foundation of *Chriſtian* belief, this is to beg the Queſtion, and is falſe; for *Chriſtian Faith* is not an aſſent and adherence to the Objects thereof, upon the bare Teſtimony of the *Church*, but on that of *God*: neither is its warranty derived from the *Church's* Propoſition, but *Divine* Revelation. *True Faith* is founded on the writings of *Moſes* and the *Prophets*, of *Chriſt* and his *Apoſtles*, *Eph.* 2. 20. which moved *Durand* thus to define it, *It is an habit whereby we aſſent to the Doctrines of the Scripture for the Authority of God revealing them.*

But if he intend only, that the *Church's* Propoſition is to her members the firſt motive and preparative of *Faith*, it will not be gainſaid: but then he muſt remember, that a prudent *Chriſtian* will not take the *Church* for well-groundedly credible, till he find by the Rule of *Faith*, She deſerves to be ſo eſteemed; for it is impoſſible the *Church* can appear ſo to him till he know the *Faith* it propoſeth, which he cannot do but by applying it to the *Rule*; for every intellectual and moral *habit* muſt be ſufficiently known before the *Acts* reſulting from them can be predicated of any *ſubject* capable to exerciſe them. As I muſt know what *Prudence* is, before I can truly affirm of any man that he is *Prudent*.

8. That which *N. N.* mainly drives at is, to ſeduce the members of the *Church* of *England* from her Communion, and ſolicite them to Apoſtate to *Rome*. To effect this, he took (as he conceived) a ſeaſonable opportunity to perplex the minds of men with his Doubts and uncertainties, by reaſon of our late ſad diviſions. Then the *Romaniſts* bent all their forces to perſwade

perſwade eaſy ſeduceable tempers, *This* Church *was either a dead, or* (d) *no* Church.

(d) *Biſhop of Chalcedon* Survey, *c.* 2. *Sect.* 9. Dr. *Holden, Anal. of Faith*, ſaying the preſent State of the *Proteſtant Church*, conſiſting of *Proteſtant Biſhops, &c.* and their *Proteſtant Flock*, not being likely to continue long.

If this deſign prevailed with ſome craſy minds, they were as imprudent as the *Romiſh* Solicitors were impudent. For the *Romiſh Church* has ſuffered as Tragical and durable diviſions, as *This* then did; for beſides that long *Schiſm* formerly related, in *Alexander* the third's time a *Schiſm* laſted till *fere everſa*, &c. as *Car.* ſpeaks, *p.* 794. *That* Church *was at her laſt Gaſp*: and in this very juncture of time, their conteſts were ſo high, that their great *Head* of Unity was put to all his *Pope-craft* to ſmother them; the Diſputes betwixt the *Janſeniſts* and *Moliniſts* were then ſo hot, that both Parties preſſed a deciſion, and by conſent referred the matter to the *Pope*, who becauſe he did not underſtand the points in debate, would fain have declined it, pretending that his Predeceſſor *Clement* the eighth, after he had appointed Congregations to diſcuſs the Articles, waved it, and commanded ſilence to both Parties (which pleaſed neither) and that he was an Old Man and had not ſtudied *Divinity*: but both ſides ſtill moving for a hearing, becauſe each aſperſed the other with the guilt of *Hereſy*, at laſt, being overcome with importunity he condeſcended. But hear how the *Infallible* Judg determined the conteſt; at one Congregation he rebuked the *Moliniſts* for corrupting (e) St. *Auguſtin*, at another for urging the Authority of the *Schoolmen*, and not producing the Evidences of *Scripture, Councils*, (f) and *Fathers*. In all probability the *Janſeniſts* had the better of the day; but it proved otherwiſe, the *Pope* paſſed his Sentence in favour (g) of the *Moliniſts*. All that can be ſaid in excuſe of this raſh reſolution, was the moſt *Chriſtian King* commanded the dull *Canoniſt* to diſpatch, vvhich ſo ſtartled him, that he durſt triſle no longer; but the main reaſon vvas, he was at that time ſo buſily bent upon his *Papal* and *Donna*'s concernments, that he was not at leiſure to attend the ſerious diſcuſſion of that too hard Controverſy for his ſoft Head. For then he and his Propagators were conſulting how to manage *Campanella*'s Project, in fomenting our inteſtine broils to reduce this *Kingdom* into a *State*. This is certain, his *Nuncio Joh. Bapt. Renuncino*, after his arrival in *Ireland* endeavoured the

(e) 2 Congregation, *July* 8.

(f) 10 Congregation.

(g) *Ann.* 1653, whom before he had branded and paradigmatized with Inſincerity.

(h) *Elench. mot. nuper in Angl. par.* 2. *p.* 7. *& inde.*

the deſtruction of all that ſtood for the *King* and the *Engliſh* Intereſt, animating the *Rebels* to the moſt villainous outrages; and becauſe *two Noble* perſons of the *Roman* Communion would not be perſwaded by him to join with the *Rebels*, he Excommunicated them. This was not all, the *Pope* by the inſtigation of the *Barbarini's* had another deſign on foot, as *Abbot Gualdi p.* 143. relates, even to expel his *Catholick King* out of his Dominions in *Naples* upon *Ma's Anello's* Rebellion, to add it to the *Triple Crown*. All is Fiſh that comes to St. *Peter's* Succeſſors Net; if the *Kings* be *Guelphs*, their *Kingdoms* are *Gibelins*; if they be *Catholicks*, their Crowns are *Hereticks*. It is the *Popes* buſineſs to determin emergent Controverſies, but upon forced *put*, his main work is *to rule over Nations, to root out*, &c. *Jer.* 1. 10. as his *Paraſites* have prophaned that Text. But as the *Pope* and his Propagators failed in his Enterpriſes, ſo *N. N.* and his Comrades were deceived in their deſign. For though ſome were gulled with theſe *Holy Frauds*, yet in that levity of diſpoſition and eaſineſs of change, they did not act according to the common received meaſures of *Prudence*: which is, *to ſtay* where *we are, till we know* where *to be better*. For *this Church* at the worſt was much better than that they revolted to; this was a Diſtreſſed *Church*, that a Depraved; this had Scars in the *Face*, that Ulcers in the *Heart*; this Wounded in the *Skin*, that Rotten in the *Vitals*; this in it's Conſtitution *Orthodox* and Sound, that *Heretical* and Corrupt. For to ſtate the caſe between the *Church* of *England*, and that of *Rome* impartially, the *Quare* will be, Whether for ſome defects in *Rituals* (be they really ſuch or only pretended) it be more prudent to deſert a *Church* free from *Schiſm*, *Hereſy*, and *Idolatry*, at leaſt leſs ſubject to a ſuſpition of any of theſe, or to lapſe to a *Church* moſt deeply Guilty, or moſt juſtly preſumed to be ſo in all theſe Carnalities and Corruptions. If *Prudence* muſt reſolve the *Quare*, the iſſue and verdict will be, *It is eaſier to remain in the* Church *of* England *than to Proſelyte to* Rome; for no *Prudent* man will precipitate himſelf into more, more apparent, and more real danger for fear of a leſs, leſs evident and more remote danger. This only remains to be proved, that the *Church* of *Rome* is Guilty, or juſtly preſumed to be ſo, of dangerous *Innovations* and *Corruptions*, which will be evidenced by theſe *two Concluſions* conſtringently aſſerted.

1. The *Church* of *Rome* as it is now ordered, and hath been ſince the times of *Julius* the ſecond, and *Leo* the tenth, at leaſt by the *Pope* and his Propagators in the *Court* thereof, hath chopped and changed the *Apoſtolical* Rule of *Faith*, by Compoſing a *new Creed*, or which is as bad, hath clogged and charged the *Catholick Creeds* with new-patched *Additionals*, which She hath defined to be Eſſentials of *Faith* neceſſary to be believed by all *Chriſtians* in order to their Salvation.

2. *This Church* ſo managed hath depraved and ſubverted the *Catholick* and *Apoſtolick Government* and Dicipline, by ſetting up her *Biſhop* as the *Univerſal Monarch* and *Paſtor* of the *Church*, claiming and challenging to him an unlimited *Supremacy* over the whole *Body of Chriſt*, and exerciſing this *Power* by Excommunicating full three parts of the *Catholick Church*, for not ſubmitting thereto.

CHAP.

CHAP. V.

SECT. I.

1. THE *firſt Concluſion* is fully evident from the famous *Council* (*a*) at *Epheſus*, for the maintenance wherof the *Popes* are ſworn, and therefore cannot without the guilt of *Perjury* reject its Sentence. This Decreed, *That it ſhould not be lawful for any man to Publiſh or Compoſe another* Faith, (*or* Creed) *than that which was defined by the* Nicene Council, *and that whoſoever ſhall dare to Compoſe, or offer any ſuch thing to any Perſons willingly to be Converted from* Judaiſm, *or* Hereſy, *if they be* Biſhops *and* Clerks (as the *Popes* be) *ſhould be Depoſed, if* Lay-men, *ſhould be Anathematized.* When this Authority was urged by the *Greeks* to the *Latines* in the *Council* of *Florence*; they only Anſwered, *That this* Canon *did not forbid another explication agreeable to the truth contained in that* Creed; *but did indeed forbid all* Difference *as well as contrariety.* Now it is clear, thoſe *twelve* new Doctrinals of *Faith* defined by the *Pope Pius* the fourth, and ſet at the foot of the *Old Creed*, if they be not contrary to them, as moſt of them really are, (which might be proved by an Induction) yet are they *different* from them; for they are neither implicitly and virtually contained in them, nor can by any direct or immediate conſequence be deduced from them, and therefore have no reſpect or relation to them, nor connexion with them; neither are they applied to the *Old Creed* as Explications thereof, but were deſigned as ſo many ſupernumerary *Articles of Faith*, (the *Catholick Church* having only *twelve Articles*, the *Roman Church twenty four*, as ſome of their own ſticklers confeſs) *which except a man believe faithfully he cannot be ſaved.* For they are dictated and propoſed as ſo many diſtinct material objects of *Faith*, to be believed in the ſame degree of neceſſity with the other to which they are ſuperadded, and therefore in the judgment of this *Council*, and of the *Latines* themſelves in their ſub-

(*a*) C. 7. (Caran. *in can. Pelt. Jeſuit. in ſumma illius capitis*, difference as well as contrariety) *Conc. Flor. Seſſ.* 10. *Conc. Tom.* 7. *p.* 641. D. & 644. B.

terfuge, the compoſition thereof is a dangerous Innovation and corruption in the *Rule of Faith*, and the ſevere impoſition of it is a *Schiſmatical* Preſumption, and a tyrannical *Antichriſtian* Uſurpation.

2. *The ſecond Concluſion* is firmly deduced from another *Canon* of the ſame *Council*, (*b*) which runs thus; *Let the ſame courſe be obſerved in other* Dioceſſes *and in all* Provinces *every-where, that none of the Holy* Biſhops *ſeiz upon another* Province, *which was not of old, and from the beginning under his Power.* This indeed particularly reſpected the exemption of the *Cypriots* from the encroachments of the *Patriarch* of *Antioch*; yet for-as-much as the *Decree* paſſed in general words without any reſervation to the *Biſhop* of *Rome*, he is thereby concluded as well as any other to be an ambitious *Uſurper*, if he claim or exerciſe any *Juriſdiction* over the *Churches* which from the beginning were not under his *Power*. Some of *N.N*'s quick-ſighted Gentlemen have apprehended the *Decree* to be ſo highly prejudicial to their pretenſions and affections, who therefore have endeavoured by *Legerdemain* to juggle it out of the *Acts* of this *Council*; though if this unworthy Artifice had ſucceeded, yet theſe Shufflers had gained nothing by it, for the *Nicene Council* much earlier than this, had confined the *Biſhop* of *Rome* to his Bounds, giving the like *Eccleſiaſtical Juriſdiction* to the *Patriarchs* of *Alexandria* and *Antioch* within their reſpective *Dioceſſes*, which the *Biſhop* of *Rome* had within *his*. The importance of which Order is, That as certain *Churches* were conſigned to the *Biſhop* of *Rome*, ſo were certain to the *Biſhops* of *Alexandria* and *Antioch*, and as thoſe of his *Dioceſs* were not ſubject to *them*, ſo neither thoſe of their *Dioceſſes* were ſubject to *him*, upon this account, that it was not lawful ἑτέρῳ τῶν ἀλλοτρίας ἐπιδῦναι for any *one* to Invade (*c*) *anothers* Juriſdiction. The *Biſhop* of *Papæ*, and *Soz. l. 7. c. 9.* taketh this to be the Senſe of the ſecond *General Council* in *Conſtantinople*, the words of the *Canon* confirm *Nilus* his Interpretation, the *Partilis mos*, and the ancient Cuſtoms. As the *Biſhop* of *Rome* had Power over all his *Biſhops*, ſo the *Biſhop* of *Alexandria* was to have over his, *ex more*, according to Cuſtom, which Cuſtom too was like; which makes it appear the *Roman Biſhop* was limited to his *Dioceſs*, for there is no parity between an *Univerſal Monarch* and a *Patriarchal Biſhop*; and as it is abſurd to ſay, Alexandria *muſt have bounds as* Rome *hath*, if *Rome* then had none, ſo it is good Senſe to ſay, *Let* Alexandria *be limited to her aſſignment and partition, for* Rome *is*: the Senſe then is, *Let the Juriſdiction of the* Roman Biſhop *be a Copy, Pattern, or Form for the* Biſhop *of* Alexandria, as *Pope Nicholas Epiſt. 8. ad Mich. p. 690*, expreſſeth it; The *Nicene Canon* took from *Rome* an Example particularly, what to give to *Alexandria*; therefore if the *Biſhop* of *Rome* his Juriſdiction was over all the World, it could not be a Form, or Reaſon for the limitation and diſtriction of *Alexandria* into *Cantons*; ſo the *African Fathers* underſtood it, *Ep. Afric. Conc. ad Cæleſt. c. 105.*

(*b*) C. 8. *Caran. in can. Pelr. Jeſuit. in ſumma illius capitis. Nicene Council, c. 6.*

(*c*) *Nilus de primatu*

Alexandria

Alexandria was to have under his charge *Ægypt*, *Lybia*, &c. the *Biſhop* of *Rome* had the overſight of the *Churches* of his Neighbourhood, the (*d*) *Suburbicarian Regions*, beyond which his *Juriſdiction* did not extend, and which made up his *Dioceſs*, *viz.* three Iſlands *Corſica*, *Sicilia*, and *Sardinia*, and ſeven *Provinces* on the *Continent*, *Campania*, *Tuſcia*, *Vicenum ſuburbicarium*, *Apulia* with *Calabria*, *Bruttium*, *Samnium*, and *Valeria*; and further yet, the *Biſhop* of *Rome* had but *one* of the *ſeven Dioceſſes*, (as they were anciently called, or chief Juriſdictions which were appointed to the *Weſtern Church*, and for thoſe *other ſeven* (or, as ſome (*e*) number them, *ſix*) aſſigned to the *Eaſtern Church*, they were never ſubject to his *Juriſdiction*. *Pope Agatho* about (*f*) *Ann.* 680. confeſſeth his Authority did not reach the *Eaſt*, but before that time when St. *Ignatius* lived, the *Church* of *Rome* was only the *Church* of the chief *City* of the Regions (*g*) of the *Romans*, and before him in St. *Clements* time, it was but the *Provincial Church* of God at *Rome*, as the *Church* of God was but the *Provincial Church* (*h*) of God at *Corinth*; to both which that *Form of Prayer* obſerved in the *Church*, and exemplified in the Author of the *Apoſtolical* (*i*) *Conſtitutions*, is very agreeable: *viz. Let us pray for the* Epiſcopacy *of the whole World, for our* Biſhop James *of* Jeruſalem *and his* Dioceſs, *for* Clement *of* Rome *and his* Dioceſs, *for* Evodius *of* Antioch *and his* Dioceſs. So juſt was that Cenſure of a falſe Friend to the *Cauſe*, once (*k*) a *Pope*, which he bluntly delivered, *viz. before the* Nicene Council *little reſpect was had to the* Roman See. But what *Reſpect* She had then and like time after, was only Arbitrary at the Courteſy of the *Church*, which ſometime gave her a large Apartment, ſometimes *Cantoned* it. For a time the *Church* allotted the *Biſhop* of *Rome* the Government of ſome *Weſtern Churches*, which anciently, and from the beginning belonged not to his *Dioceſs*, as the *Macedonian*, (*l*) *Illyrian*, *Peloponeſian*, and the *Church* of *Epirus*; yet the Great *Council* of (*m*) *Chalcedon* thought fit to remand this liberality, and enſtate them upon the *Biſhop* of *Conſtantinople*, upon this ground, that then *Conſtantinople* was the *Imperial* City: for thus the Order goes, *The* Fathers *orderly gave the Priviledg of Chiefty and Headſhip to the* See *of* Old Rome, *becauſe that Ally had the Empire, and moved with like Conſideration*

(*d*) *Ruff. l.* 1. *c.* 6. *Hincma. p.* 6. *c.* 4. *C. R.* was one of the ſeven *Accidental Dioceſſes*, *Bertr. Diatrib.* 1. *c.* 1. & 3. and *Britain* was another. *id. ib. p.* 198.

(*e*) Mr. *Brerewood* thinks there were but thirteen *Dioceſſes* in the whole *Empire*, Enquir. *p.* 170.

(*f*) Confeſſeth in 6 *Synod. Act.* 4. *Conc. Tom.* 5. *p.* 60, F. 64. E. & 65. B. So *Zonaras*.

(*g*) Inſcription of his *Epiſt. ad Roman.*

(*h*) *Clemens* Title of his *Epiſt. ad Corinth.*

(*i*) *Lib.* 8. *c.* 10.

(*k*) *Æneas Sylvius*, *Ep.* 288. the moſt was to preſide over the *Weſt*, as *Zonar.*

(*l*) *Zonar.* note on the 6 *Sardican Canon.*

(*m*) *Conc. penult.* 28. *Act.* 16.

(n) Evagr. l. 2. c. ult. ration gave (n) the like Priviledges to the See of Conſtantinople; thinking it agreeable to reaſon, that the City of *Conſtantinople* being honoured with the *Empire* and *Senate*, as *Rome* had been, ſhould enjoy the like Priviledges. Theſe Priviledges were not only ſome Honorary *Titles* and Dignities, (as ſome *Romaniſts* fancy) but the like that *Rome* had, which in expreſs words is ſaid to be a Priviledg of the *Chiefty*, or *Headſhip*, which ſome learned *Romaniſts* have obſerved, and therefore render πρεσβεία, (o) *Privilegia, Dignitates, & Authoritates*, *Privileges, Dignities* and *Authorities*. It is true the Precedency of *Place* (which is meerly Honorary) was reſerved to the *Biſhop* of *Rome*, for which Reſpect and Honour there was great reaſon, becauſe the *Church* of *Rome* was a *Metropolitical Church* of long ſtanding, whereas the *Church* of *Conſtantinople* was not long before only a *Suffragan*. This *Canon* hath put the *Romaniſts* to all their Shifts, ſome pretending the whole laſt *Action* to be *Spurious* and *Clandeſtine*; but why then did the *Popes Legats* oppoſe it? a *Spurious Act* is of it ſelf void, and a *Clandeſtine Act* could not prejudice their *Maſter* and his Intereſt; and why do they produce this *Scandalous* (as they judg) *Act* as a Proof for the *Popes* Plenitude of Power over that of a *General Council*? Theſe men will play at ſmall game rather than ſtick out, Counterfeit ſtuff muſt paſs for the maintenance of the *Papal* Prerogative. Others of them are ſo bold as to tell the World, that after the *Canon* was paſſed, the *Patriarchs* of *Conſtantinople* and *Antioch* (for he of *Alexandria* was dead, and that *See* vacant) were aſhamed to move it: this is a moſt diſingenuous ſhameleſs falſity; for it is notoriouſly known, and moſt certain they (p) both ſubſcribed it; others would make the World believe, this *Council* was not then *free*, and the *Canon* extorted by tumultuous importunity. This is another *ſcandalous Calumny*; for all the *Fathers* did own it as their (q) *Act* and *Deed* both by *Subſcriptions* and *Atteſtations*, before the *Judges* deputed by the *Emperour* to ſee that *Synodal* Order was regularly obſerved, for confirmation whereof they publiſhed a *Maniſeſto*. But they of all other Shufflers ſeem to have taken the *wiſeſt* courſe, who very cautiouſly and induſtriouſly have left it out of their *Editions* of the *Councils*, which ſaved them the labour of beating their Brains to invent ſuch handſom *Excuſes*, *Cavils* and *Calumnies*, which yet were much more than needed; for this *Canon* was not Operative but *Declarative*, not Introductory but *Confirmative*, in Confirmation of what

(o) Anton. Salm. Dr. Ham. Schiſ. diſarm. p. 94.

(p) Conc. Tom. 3. p. 475. E.

(q) Ibid. p. 463.

fifty

fifty years before had paſſed at the firſt *General Council* of *Conſtantinople*, which reſolved, *That the* Biſhop *of* Conſtantinople *ought to have the Honour of Primacy next after the* Biſhop *of* Rome, *for that* Conſtantinople (r) *is* new-Rome. And if *both theſe* were ſuſpected and failed, or not extant, yet there is another *Canon* of this *Council* of *Chalcedon*, which the *Roman Cenſors* have not as yet traduced, either as *Spurious* or *Clandeſtine*, or *Forced*, and is received in their *Editions*, which will quite foil and rout out *Monarchical Sovereignty*. It is this. (s) *Si vero*, &c. *If any have a Complaint againſt the* Metropolitan *of the* Province, *let him either repair to the* Primate *of the ſame* Dioceſs (or chief Juriſdiction) *or to the Royal City of* Conſtantinople, *and let him be judged there. Caran.* approved by *Bell.* in his *Annot.* will have the *Biſhop* of *Rome* to be the *Exarch*; for ἐξαρχος, is not a *Primate* but a *Prince*, and the *Roman High-Prieſt* is that *Prince*. This ſhift is refelled in the *third Council* (t) of *Carthage*, which determined; *The* Biſhop *of the firſt* See (which the *Biſhop* of *Rome* is acknowledged to be) ſhall not be called *Prince* of the *Biſhops*. As for the word *Exarch* in the *Eccleſiaſtical* notion, it is ſometimes applyed to an *Arch-Biſhop*: thus in the *Greek* Euchologue, *Notice being given to the* Patriarch, *that a* Church *was building, and near finiſhed, he directed a Letter for its Conſecration,* πρὸς τὸν ἔξαρχον αὐτῆς, *to the* Metropolitan *thereof, or in his abſence, to ſome of the* Biſhops *in that* ἐξαρχία, Province; but ordinarily or more frequently it is attributed to the (v) *Primate*, as here, which is confirmed by *Anaclitus*, who in a Decretal Epiſtle received by the *Romaniſts* (which therefore is of good *Authority* againſt them) thus informs us, *viz. In the head of the* Province Primates *are placed by Divine* Eccleſiaſtical *Laws, that to them the* Biſhops *when it is needful may reſort, and make their appeals*: this alſo is entered into, and recited in the Body of the *Canon-Law*, approved and publiſhed by *Gregory* the thirteenth. All which is perfectly conſonant to the directions for Appeals given in the *Council* of *Chalcedon*, *Let Appeals be made from the* Biſhop *to the* Metropolitan, *from him to the* Primate *or* Exarch; and that Law of the *Emperour Juſtinian*, *Let* Patriarchs *according to the Laws and* Canons *hear and make an end*: But the *Biſhop* of *Rome* cannot be this *Exarch*, for here are *two Plenipotentiaries* appointed in the ſame *Commiſſion*, ſtrengthned with equal *Power*, and Authorized to act jointly [illegible] in taking Cogniſance of the *Appeal*, and to give Sen-

(r) *Conc. Conſtant.* 1. c. 1, 2, 3. *Soz.* l. 7. c. 9.

(s) *Conc. Chalced.* c. 9. *Act.* 15.

(t) *Conc.* 26, *juxt. Car.*

(v) Dr. Ham. Anſ. to the Animad. on the differt. p. 177.

Sentence upon it, and the *Pope* was neither of theſe *Plenipotentiaries* or *Commiſſioners*, but only in a reſerved caſe, when the *Biſhop* complainant ſhould appeal to him; which *Biſhop* too muſt be one of his own *Dioceſs*, and ſo had no *Power* conferred on him, but that which the reſt of the *Patriarchs* enjoyed equally with him: for the reſpective *Biſhops* of their *Dioceſſes* might if they pleaſed (*w*) Appeal to their *own Primate*, or the *Biſhop* of *Conſtantinople*: (it was at their diſcretion to chooſe which of theſe they liked, to hear and determin their cauſe of Complaint) and were tied to make choice of *one* of theſe *two*, but not at all to Appeal to *Rome*; and the *Biſhop* agrieved, (though he were one of the *Roman Patriarch's Dioceſs*) might vvave *him*, and ſeek remedy from the *Biſhop* of *Conſtantinople*; and therefore the *Biſhop* of *Rome* had but the ſame Povver vvhich the other *Patriarchs* enjoyed, and the *Patriarch* of *Conſtantinople* had the like in a more ample manner, than either he or any of the reſt; for as all thoſe of *Rome* might Appeal to their ovvn *Patriarch*, ſo they might refuſe, and thoſe of other *Dioceſſes* were prohibited to go to *Rome*, and were bound either to their own *Dioceſan*, or elſe to the *Patriarch* of *Conſtantinople*. But ſuppoſe the *Biſhop* of *Rome* had been one of theſe *two Plenipotentiaries*, the other joyned in Commiſſion with him, had a Coordinate Power, becauſe they were empowered to act *ſeverally*; and moſt certain it is that *Coordinacy* is inconſiſtent with *Supremacy*, and *Equality* incompatible with *Sovereignty*.

(*w*) *Conc. Conſtan.* 1. c. 3.

But the *Sultan Pontificians* gave one of *N. N's eaſy Anſwers* to theſe Premiſes, which their Wits will make uſe of, *viz. They are but wordiſh Teſtimonies which are eaſily deſpiſed, or diſguiſed.* Their great *Achilles* hath told us in plain terms, *A ready Invention will quickly find an Interpretation to transform them:* but withal he is ſo civil as to ſhevv a ready vvay how to deceive and baffle the Wits, vvhich is to produce *Matter of Fact*, and *Practice* of the *Church*, vvhich is not ſo eaſily evaded, nor ſo liable to miſconſtruction. If therefore the Uſage concur vvith the ſtanding Lavvs, the foregoing Concluſion is rightly deduced, and the *Romaniſts* concluded guilty of thoſe Crimes articled againſt them; and vvhat the *Practice* hath been vvill be eaſily knovvn by the enſuing Inſtances. *Fortunatus, Felicisſimus*, and others being troubled that St. *Cyprian* having Intelligence hereof, Writ (*x*) to *Cornelius*, and reproved him for aſſuming a Power to himſelf to judg of a Sentence paſſed in

(*x*) *Lib.* 1. *Ep.* 3. *Ed. Pam.* 55.

in *Africa*; telling him it was a Law amongst them, (and it is fit and just) *the Cause be there heard, where the crime was committed*; which in plain *English* is, The Fact was done in *Africa* under his *Jurisdiction*, and what had an *European* to do to meddle with it? for it follows in that Epistle, *A certain portion of the Lords Flock is assigned to each* Pastor, &c. *and the Authority of the* African Bishops *is no whit inferiour to that of the* Bishops *of* Rome, Nisi paucis perditis & desperatis, *unless some few desperate lewd Companions think so.* The same St. *Cyprian* dealt as sharply with *Stephen*, *Bishop* of *Rome*, another of his contemporaries; whom he charged *with Perfidiousness in undertaking* (*y*) *the Cause of Hereticks*, *and with Ambition and Tyranny, for that he made himself* Bishop *of* Bishops, *and by Tyranny had driven his fellow*-Bishops *to a necessity* (*z*) *of obedience.* *Baron.* hath confessed, that that Clause in the *Council* of *Carthage* beginning at *Neque enim*, &c. relates (*a*) particularly to *Stephen*. But *Firmilianus* and (*b*) the *Eastern Bishops* handled *Stephen* more roughly, calling him a *Schismatick*, and one that had made himself an *Apostate* from the Communion of *Ecclesiastical Union*, and one who thought he might *Excommunicate* all, thereby indeed *Excommunicating* himself alone from all. St. *Aug.* (*c*) in the case of *Cecilianus* and *Donatus a nigris causis*, severely rebuked *Melchiades*, or *Miltiades Bishop* of *Rome*, for that he with his *Transmarine Colleague* took upon them to discuss and reverse that Judgment which had been determined by a *Council* of *Seventy Bishops* in *Africa*. *Anastasius* with the concurrence of his *Bishops* of *Rome* Decreed, that the *Donatists* who had been preferred to Charges and Dignities, though they should return to the Unity of the *Church*, should not be continued, but the *African Fathers* in *Council* made a Counter-Decree, that the conforming and repenting *Donatists* should be received, and retain their Places and Dignities with a *non obstante*, *Notwithstanding* what had been decreed in the (*d*) *Transmarine* (*Roman*) *Synod.* *Julius Bishop* of *Rome* pressed the restitution of *Athanasius*, whereupon the *Eastern Bishops* met in *Council*, and signified to him, that it was a Pragmatical presumption in him to (*e*) interpose in their affairs: he ought not to contradict them, neither would they endure καταβραβεύεσθαι *to be ordered by him*? this was not the resolution only of the *Eusebian* and *Semi-Arrian Bishops* (who yet were Conformists to the Orders of the *Church*) but (*f*) of the *Catholicks* also acting in the *Council*, who though they favoured *Athanasius*

(*y*) *Cypr. Ep. ad Pompeian. Ed. Pam.* 74.
(*z*) *Conc. Carthag. inter opera Cypr.*
(*a*) *Bar. An.* 388. *n.* 24.
(*b*) *Ep.* 45. *Ed. Pam.*
(*c*) *Ep.* 162. *Conc. Milev.* c. 22. *Codex Afric.* c. 23.
(*d*) About *Ann.* 401. *Justel. in Cod. Conc. Eccl. Afric.* c. 84. *Balsam.* c. 88. *Aug. Ep.* 50.
(*e*) *Soz. l.* 3. c. 7. to be ordered by him, *Socr. l.* 2. c. 11.
(*f*) *Soz. l.* 3. c. 12. *Epiph. hær.* 68. *Athan. or.* 1. *contr. Arr.*

nasius and his Cause, yet thought fit to check the *Bishop* of *Rome's* insolency. *Juvenalis Bishop* of *Jerusalem* moved the *Council* of *Chalcedon*, that his *Bishoprick* might be promoted into a *Patriarchate*, which motion the *Fathers* assembled did entertain, and referred the ordering of the matter to *himself*, and *Maximus* the *Patriarch* of *Antioch*, who agreed that the *Patriarch* of *Antioch* should hold the two *Phœnicia's* and *Arabia*, and the *Bishop* of *Jerusalem* the three *Palestines*, which Accord they represented to the *Council*, desiring them to confirm it, which they willingly (*g*) condescended to; and over and above procured the Judges to add the *Royal assent* for its full settlement. *Baronius* relates, the *Pope* resisted what was done thus in *Council*, and hindered the Execution thereof for a good while, which was till the *fifth Synod* assembled, where (*h*) the *Pope* gave his *Placet*, and then, and not till then was the Accord put in execution; but this is one of the great *Annalists* mistakes, for *fifteen* years before that *fifth Synod* under *Mennas* assembled, *Peter Patriarch* of *Jerusalem* did summon all the *Bishops* of the *three Palestines*, two whereof were the *Metropolitans* of *Cæsarea* and *Scythopolis* to convene in *Council*, who accordingly without demur (*i*) obeyed his summons. The *Church* and *Bishops* of *Rome* for a long time disallowed and rejected the *second General Council*, yet the *Catholick Church* always owned it, and as occasion offered, acted by it. That which moved the then *Romanists* to this dissatisfaction and averseness, was, that that *Council* had settled the *See* of *Constantinople* into a *Patriarchate*, (which Honour they repined at) giving to the *Bishop* thereof precedency to the *Patriarchs* (*k*) of *Alexandria* and *Antioch*, and granting to him Power and Authority over the *Churches* in *Asia minor*, (*l*) *Thrace*, and *Pontus*: and therefore soon after this *Council* determined, the (*m*) *Bishop* of *Rome* endeavoured to invalidate this Settlement, for, *Statim post*, &c. *as soon as it was concluded*, Damasus *then* Bishop *of* Rome *indicted a* Roman Synod, *in which a Counter-Decree was enacted, which* (as (*n*) *Turrian* relates) *is extant in the* Vatican: and it is very probable, for *Pope Leo* seventy years after (*o*) by his *Legates* in the *Council* of *Chalcedon* opposed it, though to no purpose; for his resistance was not valued either by the *Council* or the *Judges*, who indeed contemned it. These two *Popes* then did withstand it, but *Caran.* adds, *That the* Church *of* Rome *would not, by any means receive it, though* (welfare a little touch of Ingenuity!) *for the peace of the* Church (which it seems highly esteemed it), *it was not contradicted*; which in effect imports

(*g*) *Conc. Chalc. act. 7. p. 105. Evagr. l. 2. c. 18. Niceph. l. 15. c. 30.* with the consent of the *Popes Legats.*

(*h*) *Baron. Ann. 553. n. 245, 246.*

(*i*) *Conc. Tom. 2. p. 472.*

(*k*) *Conc. 2. 3.*

(*l*) In all 28 *Roman Provinces, Brerewood's Enquiries, p. 125.*

(*m*) Resisted it, *Baron. An. 553.*

(*n*) Alias *Turcelline, l. de 6, 7, & 8 Synodis p. 65.*

(*o*) *Conc. Chalc. Act. 16. p. 136, 137. Leo Ep. 53, 54. Car. p. 201.*

ports thus much, *The Popes and Church of Rome were ſo cunning as to diſſemble their ſpight againſt this* Council, (and that Act eſpecially,) *but durſt not ſhew their teeth for fear of the* Emperour. For the proof of this relation he refers to *Innocent* the third, and St. *Gregory the great*, whom he cites truly; for though in *one* Epiſtle he profeſſeth to (p) embrace that *Council* as one of the *four Evangeliſts*, and teſtifieth that the *Church* of (q) *Rome* then owned it, yet in *another* Epiſtle he (r) confeſſeth, that until his time, or age wherein he lived, that *Council* and the *Acts* and *Canons* thereof were not entertained by the *Roman Church*, ſo that for the ſpace of two hundred years and upwards, (for that *Council* convened *Ann.* 381. and *Gregory* flouriſhed *Ann.* 600.) it was oppoſed and rejected as far as in ſafe Policy it could be done by the *Church* of *Rome*: but notwithſtanding this oppoſition, the *Catholick Church* ſtill reputed it a lawful *General Council*, and all the *Acts* and *Canons* thereof to be obligatory, and occaſionally practiſed according to them, which is next to be demonſtrated. For by warranty of that *Canon* in this *Council*, which ſo perplexed the *Roman Church*, *Anatolius*, *Patriarch* of *Conſtantinople*, in the right of his *See*, did take place before, and above the *Patriarchs* of *Alexandria* (s) and *Antioch*, and ſo did *Eutychius* in the *fifth Synod*, *Ann.* 553. And when it was reported to the *Fathers* of *Chalcedon* that *Flavianus Patriarch* of *Conſtantinople* in the reprobated *Council* of *Epheſus* neglected himſelf, ſitting below the *Patriarchs* of *Antioch* and *Jeruſalem*, they were much offended, ſaying in great zeal, *Why did not* Flavianus *ſit in his proper place?* that was next to the *Biſhop* of *Rome*, or his *Legates*. By authority of this *Canon*, which ſo troubled the *Popes* Patience, St. *Chryſoſtom* when he was *Biſhop* of *Conſtantinople*. (v) depoſed fifteen *Biſhops* in *Aſia* the leſſer, and ordained and ſettled others in their *Sees* and Dignities; and in *Ann.* 400, the ſame St. *Chryſoſtom* celebrated a *Council* at *Epheſus*, to which he called all the *Aſian Biſhops*, who readily attended him. After this *Juſtinian* the *Emperour* commanded all the *Canons* of this *Council*, which the *Popes* would (if they durſt) have publickly rejected, *Diptycis inſeri & prædicari*, to be *Recorded in the* Eccleſiaſtical *Books*, *Rolls*, *or Regiſteries*, *and publickly to be read in all* Churches, *in token of their* (w) *Univerſal Approbation*. But albeit both Law and Uſage (the beſt Interpreter of *Law*) concur for the proof of this Concluſion, yet the cry ſtill goes, *O the Mother*, *O the Mother* Church *of* Rome, which is hotly

(p) *Lib.* 2. *Ep.* 24.
(q) *Ibid. Ep.* 10.
(r) *Lib.* 6. *Ep.* 31.
(s) In the *Council of Chalc. Act.* 1. *Conc. Chalc. p.* 8. *Synod. Ann.* 553. *Coll.* 1.
(t) *Conc. Chal. Act.* 1.
(v) *Conc. Chalc. Act.* 11. *in fine*; *Soz. l.* 8. *c.* 6. *faith* 14. *in Ann.* 400. *Palliad. in vit. Chryſ.*
(w) *Novel. c.* 1, 2.

purſued by the *Bigots* ſet on by the *Bonneſeu's* of the Tribe. This hath made a great clutter and buſtle in the world, which yet hath nothing in it but folly, and diſingenuity, and impudence; for can any man in his right Wits, who is not tainted either in his Intellectuals or Morals, ever hearken to ſuch a Perſwaſion ſo contrary to all Records Divine and Human? The Scriptures make *Jeruſalem* the *Mother-Church*, *Gal.* 4. 16. *But* Jeruſalem *which is above* (or the *New Jeruſalem* as it is ſtiled, *Revel.* 21. 2. and the *Holy Jeruſalem*, ver. 10, *whoſe wall had twelve Foundations, and in them the names of the twelve Apoſtles of the Lamb*) which is *Mother of us all*, *Chriſtians*, Believers of the *Goſpel*; where the *Church* of *Chriſt* was *firſt* planted by the *Apoſtles*, and St. *Peter* Preached his *firſt Sermon*, and begot many to the *Faith*, and from whence they all departed after to execute their *Apoſtolical* Commiſſion. For this *Jeruſalem* is not that which ſhall be, but that in which the Houſe of God ſhall be built with a Glorious building, and *all Nations ſhall turn, and fear the Lord God truly, and bury their Idols, ſo ſhall all Nations praiſe the Lord*; and as old *Tobit* inſtructed his Son, *Tobit* 14. 5, 6, 7, as it is here allegorically expreſſed, for that City was a Type of the *Chriſtian Church*, *Pſal.* 48. 2. and 122. 3. *Iſa.* 31. 5. In the *Old Teſtament* it was foretold to be the *Mother-Church* of *Chriſtianity*; *Out of* Sion *ſhall go forth the Law*, (of *Faith*, as it is univerſally Interpreted) *and the Word of the Lord* (the Goſpel) *from* Jeruſalem, *Iſa.* 2. 3. *Mic.* 4. 2. And in the *New Teſtament* the Prophecy is accompliſhed and verified, where it is plainly declared, that *Repentance and Remiſſion of Sins ſhould be Preached in Chriſt's Name among all Nations, beginning at* Jeruſalem, &c. *Luke* 24. 47, 48, 49. *Act.* 1. 8. and fully compleated; *Act.* 2. *per tot.* So for Human evidences the *firſt General Council* at *Conſtantinople* is clear, which expreſly owneth *Jeruſalem for the Mother of all Churches*, to which *Tert.* (*x*) may be added in his Book *de Preſcr. The Church was firſt founded at* Jeruſalem, *as the Seminary of the* Churches *all the World over*; and *ex abundanti*, even in St. *Bernard's* time, when the *Church* of *Rome* had exceeded her limits, yet had ſhe not the reputation of *Univerſal Mother*, nor the Honour of *Lady Mother*, at leaſt in his

(*x*) Cap. 20. which Pam. thus Gloſſeth, this is the firſt, from which the Church

* all the World over is diſſeminated, ſo *Hier.* Interprets that of *Iſa.* 2. and this is the *Mother Church* from whence the Faith came to us, as the ſame *Tert. lib.* 4. *adver. Marc. Rome* is but one of the *Sifter Churches* which yet are *Mothers* in their Precincts, *Id. ib. de prac. c.* 36.

judg-

judgment; for thus he writ to (y) *Pope Eugenius, Above all things conſider, that the Holy* Roman Church *over which thou art placed by God is a Mother of* Churches; (ſome, not all, and ſo every *Apoſtolical Church* is as well as *Rome*) *not a Lady or Miſtriß,* (of any) *and thou thy ſelf not a Lord of* Biſhops, *but one of them.* It is true St. *Cyprian* ſaith, Rome *is the* (or rather *a*) *principal* Church, *from whence the unity of Prieſthood firſt began*; but this ſignifies nothing, if *Polydore Virgil*'s Caution (as in reaſon it ought) be (z) admitted, *Ne quis eret,* &c. *Leſt any man hereby deceive himſelf, it cannot in any other way be ſaid that the Order of Prieſthood grew firſt from* Rome, *unleſs we underſtand it within* Italy *only*; *for* liquido liquet, *it is clear, and beyond diſpute, that Prieſthood was orderly appointed at* Jeruſalem, *long before ever St.* Peter *came to* Rome. *Polydore* was in the right, for *Rome's* Principality cannot entitle her to be *Univerſal Mother,* becauſe if we read the ſentence thus, *Rome is a Principal Church,* this is as truly predicated of every *Apoſtolical Church*; if the *Principal Church,* neither will that enſtate her in the challenged and claimed *Motherhood*, becauſe it was only accidental. If a *younger Siſter* for her external accompliſhment be advanced to be a *Lady of Honour*, or married to an *Earl* or *Lord,* whereas her *elder Siſters* continue in their firſt State only, or be married to *Gentlemen,* or others of meaner condition, *She* by virtue of her Qualifications may take *Place* of them, but ſhe cannot exerciſe the Authority of a *Mother* over them. If *Rome* a *younger Siſter* of the *Mother Churches* upon a forraign and extrinſecal account (which was meerly contingent and arbitrary) became the *Principal Church,* the Principality might juſtly give her the precedency of *Place,* but not precedency of *Rule* over them; it made her the moſt Honourable of the *Siſters,* but could not create her *Mother* to any, or all of them, becauſe this Honour was Adventitious and Precarious, which accrewed not to her till long after her firſt Foundation, nor was derived to her by any *Divine Inſtitution.* Neither will that ſubſequent Clauſe (*from whence Unity of Prieſthood firſt began*) be any relevant to her, if we conſider, that this is only ſpoken in reference to her own Precincts, for then the whole Sentence would be verified of every *Apoſtolical Church*: to inſtance in *Corinth*; this is *a* or *the principal Church* of *Achaia,* from whence the *Unity of Prieſthood firſt began,* viz. In the Regions adjacent and belonging thereto, and ſo of any other, which were founded before her, as many were; for theſe *Churches* being compleatly formed, when

(y) *Lib.* 4. *de Conſid. Tom.* 2. *p.* 141. *tit. L. Edit. Venet.*

(z) *Lib.* 4. *de Invent. rerum.*

when ſhe was not in being, ſhe could not propagate the *Faith* to them, nor conſequently be a *Mother Church* to them. The ſooneſt that is pretended St. *Peter* came to *Rome* was in the ſecond of *Claudius*, but certain it is St. *Mark* Preached the *Goſpel* at *Alexandria*, and over all *Ægypt*, *Lybia*, *Cyrene*, *Pentapolis*, and the whole Region of *Barbary*, in the Reign of *Tiberius*. And St. *Aug.* affirms the *Africans* (the more Weſtern) *received the Faith not from* Rome, *but the Eaſt*. The *Southern Chriſtians*, as the *Abyſſines* and *Æthiopians*, were Converted when St. *Peter* was ſtill at *Jeruſalem*; at leaſt eight years before he came to *Rome* by the *Romaniſts* account. The *Eaſtern Biſhops* told *Julius* (as was before related) Rome *received the Faith from them*; and in *Britain* the *Chriſtian Faith was profeſſed five years at leaſt before ever St.* Peter *ſet his Foot in* Rome, and therefore *Rome* could not be *Mother* to thoſe *elder Siſters* of *Aſia*, *Africa*, *Æthiopia*, and *Britain*, unleſs an uncouth Hyſteroſis be allowed, or ſome Noble *Roman* would undertake to prove that *Claudius* reigned before *Tiberius*, as a grave *Burgeſs* once did to prove that *Henry the ſeventh* was before *Henry the ſixth*, and therefore *theſe Churches* could not from the beginning be under *her Juriſdiction*, and therefore alſo can juſtly claim the *Cyprian Priviledg*, and plead it in the abatement of any *Papal* poſſeſſion, or preſcription. But to confirm this Title they make their Plea from *Euſebius* in his *Chronicle* (or elſe it is inſiſted upon very impertinently) who relates, *That St.* Peter *ſat at* Antioch *ſeven years, after which* (therefore *Antioch* is her *elder Siſter*, and *Evodius Biſhop* there before St. *Peter* ordained any *Biſhop* or *Prieſt* at *Rome*) *he travelled to Rome, where he reſided five and twenty years.* It is very probable this Book of *Euſebius* hath fallen into the hands of Interpolators. *Cannus* (*a*) their learned *Biſhop* with much regret complains, *It hath been corrupted in many places through the negligence, ignorance, or haſte of the Tranſcribers or Tranſlators*: this place is probably one of them, for in the *Greek* Edition publiſhed by *Joſ. Scaliger*, Printed *Lugd. Bat. An.* 1606. there is no mention of any *determinate time* of *St. Peter's coming*, or his abode and reſidence at *Rome*; all that is ſaid there, is this, Peter *the chief* (as *Ariſtotle* is *Princeps Philoſophorum*) *having firſt founded a* Church *at* Antioch, *went to* Rome *to Preach the Goſpel there*: and it is the more probable in that this Relation in the corrupted *Chronicle* is contradicted by *Euſebius* himſelf, *Lib.* 3. *Eccl. hiſt. c.* 1. Peter (ſaith he) *having*

(*a*) *Refert Revet. l.* 3.

Preached

Preached the Goſpel in Pontus, Galatia, Bithynia, Cappadocia, *and* Aſia, *to the* Jews *which were of the diſperſion* (which in all probability was before his reſidence at *Antioch*, for we find in Scripture he was at *Jeruſalem*, *Ann.* 19 *Tiber.* and *Ann.* 2 *Claudii*, *Act.* 8. and 12.) *at the laſt, or at the end,* (near the approach of his death) *being at* Rome *was put do death*; which makes ſome conceive that St. *Paul*, whoſe firſt coming to *Rome* was in *Ann. Dom.* 58. *Neron. ſecundo*, had planted a *Church* at *Rome* ten years almoſt before St. *Peter* came there; and others think, that St. *Peter* continued in *Judea* and in the adjacent Regions till *Ann.* 7 *Claud. Ann. Dom.* 49. and therefore this Story that he preſided and reſided at *Rome* for five and twenty years is hardly reconcileable with evidence of Hiſtory in many particulars: to which may be added what *Onuphrius* notes in *Plat. de vit. Pont. in Pet. Apoſt.* placing his third and laſt return to *Rome* in the laſt year of *Nero*; and what *Epiphanius* (*b*) teſtifies, that St. *Peter* and St. *Paul* where they planted *Churches* ordained *Biſhops* to preſide over them, (as St. *Paul* did *Titus* in *Creet*, and St. *Peter Evodius* at *Antioch*) and after went to other Countries to Preach the *Faith*. All theſe Reaſons and Authorities being premiſed, the Concluſions are irrefragable, and the *Church* of *Rome* as it is now managed, is found guilty of the Crimes articled againſt her, and ſtands condemned of them by the *four firſt General Councils*, which undoubtedly have ſo far convinced ſeveral ingenuous and judicious *Romaniſts*, that they have not ſticked to declare with *Proteſtants*, that the preſent *Church* of *Rome* hath ſwerved in ſincerity of Doctrine from the *ancient Church* whence it is derived; that the *Pope* hath advanced his Authority beyond the bounds (*c*) ſet by *Chriſt* and his *Church*, yea far beyond the bounds (*d*) of *Ancient obſervation*, and that he hath no Power over other *Biſhops* either by *Gods Law* or *Man's*, but ſuch as was given him either abſolutely or conditionally for a time by (*e*) the *Nicene Council*.

(*b*) *Hær.* 3.

(*c*) *Cuſan. Conſult. Art.* 7.

(*d*) *Cuſan. concor. l.* 2. *c.* 12. *& l.* 3. *c.* 13.

(*e*) *Marſil. Petav. def. part.* 2. *c.* 18.

But becauſe *N. N.* ſtands ſo much upon his points of *Prudence*, it may be neither an imprudent, nor impertinent digreſſion to compare the *Romiſh* Principles and Practices with the *Proteſtant*, and by diſcuſſing one of them more largely to judg of the reſt more clearly.

It is univerſally acknowledged, that the *Doctrine* of all *Apoſtolical Churches* diſſeminated over the whole Chriſtian World is *Infallibly certain*, becauſe atteſted by *Univerſal Tradition*, which in it ſelf is ſo; but it is generally confeſſed, that the Tradition

Tradition of an *Apoſtolical Church* of one denomination, may *prudently* be traverſed, becauſe often found certainly *Falſe*. Now *Proteſtants* rely upon *Univerſal Tradition*, truly ſuch for *Time*, *Place*, and *Perſons*, and the Authority of all *Apoſtolical Churches*. *Papiſts* content themſelves, and ſit down in ſecurity with the *Tradition* and *Authority* of the *Roman Church*, and which is worſe, of the *preſent Romiſh Church* of this age. *Proteſtants* preſcribe for Sixteen hundred years, there is no Law nor Cuſtom to deſtroy or over-rule a *Preſcription* of ſo long ſtanding. *Papiſts* plead (as *N. N.* doth) the acknowledgment of the *ſixteenth Century*, over-leaping all the reſt, and that but in our parts of the World. *Proteſtants* believe the *Scripture* to be the adequate Rule of *Faith*, as to the eſſentials thereof. *Papiſts* hold *unwritten Traditions* are to be received with the ſame reverence and reſpect. *Proteſtants* eſteem thoſe Books to be *Canonical Scripture* which the *Catholick Church* hath ſo adjudged. *Papiſts* ſingularly ſuperadd others to the *Canon*. *Proteſtants* believe the *Truths* they profeſs to be *Divine Revelation*, becauſe *God* by his Son *Jeſus Chriſt* hath delivered and promulgated them to *Mankind*. *Papiſts* believe their *ſupernumerary Articles*, which they aſſume to themſelves, becauſe defined by an *Infallible Pope* with the advice and conſent of a preſumed *General Council*. *Proteſtants* aſſert the *Pope* is not *Infallible*, for *Pope Honorius* was a Convicted *Heretick*, as before hath been proved: The *Catholick Church* hath always reſolved againſt his *Infallibility*, and the Doctors of that *Church* cannot agree about it, and ſome of them oppoſe it; neither was that *Council General*, ſay the *Proteſtants*, becauſe no *Southern* nor *Eaſtern Biſhops* was there, nor any *Northern* but one titular only, *Olaus magnus* the *Goth*, who for that time paſſed as an *Arch-Biſhop* of *Sweethland*; no *Engliſh Biſhops*, nor *Iriſh*, ſave another blind *Sir Robert the Scot*, who for that time being was reputed the *Primate* of *Ireland*; only two *French Biſhops*, ſix *Spaniſh*, the reſt were *Italians*, who when they came to be arrayed were muſtered but to Forty three in all. This was a Plot of the *Pope* to keep what his Predeceſſor *Leo* the tenth had got by the *Lateran Aſſemblers*, and after him others ſtill maintained; but he was for all this contrivance poſſeſſed with fears and jealouſies, the *Council* would be tampering with his *Juriſdiction*, as other *Councils* had done, and therefore was very careful to have freſh ſupplies in readineſs for a reſerve; and according as the *Pope* ſuſpected, it hapned, for the

Council

Council began to form *Canons* for the redreſs and reformation of ſeveral abuſes, and to abridg the *Popes* unlimited Power in granting Diſpenſations, of which deſign he received early intelligence from his *Legates*, and thereupon moved the *Council* to deſiſt from any further progreſs therein for ſix weeks, which being accepted and condeſcended to, he diſpatched his new recruits of Auxiliaries (forty *Italian* and *Sicilian Biſhops*) who within the time limited ariving at *Trent* over-voted the reformers in the *Council*, and quite quaſhed their attempts, which made the *Apulean Biſhops* cry out in open *Council*, *O we are the* Popes *Creatures, we are the* Popes (*f*) *Slaves! Proteſtants* rely only upon the *Mercy of God and Merits of Chriſt* for their Salvation. This *Bellarm.* ſaith, is the *ſafeſt way*, and therefore it is the moſt *Prudential*; *Papiſts* will join in their own *Merits* of *Works* done by *Grace*, which *Bellarm.* confeſſeth is a more *uncertain* way, and therefore leſs *Prudential*. *Proteſtants* aſcribe all Religious Worſhip to *God*, and to *God only*; *Papiſts* give it to *Images*, and the *Conſecrated Hoſt*. *Proteſtants* know it is an indiſpenſable duty to Pray to God for all things neceſſary both for *Soul* and *Body*, and direct their *Prayers* only to *God the Father*, through, and for the *Merits* and *Mediation* of *Jeſus Chriſt* alone; *Papiſts* Pray to *God* by *Jeſus Chriſt*, for which Duty *Zanchee* entertains a charitable opinion of them, but withall they invocate *Angels* and *Saints* departed, as Conductors, ſecondary and ſubordinate *Mediators*, for which Practice *Proteſtants* aver there is no warranty in *Scripture*, no Authority from *Primitive Antiquity*, nor any rule in *Reaſon* to approve i teither a neceſſary, lawful, or an expedient Duty. But becauſe ſome eminent *Proteſtants* have declared that *Papiſts* have more to ſay for this particular, than in any of their other eleven additional new forged *Articles*, if this Principle and Practice of theirs be cogently proved *unſcriptural*, *unpractical*, and *irrational*, the ſame may be concluded of the reſt.

(*f*) *Carol. Malin. l. de ton. Frid. n.* 21.

O CHAP.

CHAP. VI.

SECT. I.

IT is *Unſcriptural.* The *Scripture* teacheth us, and commands us to ask the *Father* in the name of his *Son Jeſus Chriſt*; it preſcribeth no rule to ask in any other name, but declareth againſt it, For it propoſeth *Chriſt* to us as our only *Mediator*, and *Interceſſor*; there is *one God* to whom we are to make our requeſts known by Prayer and Supplication, *and there is one Mediator between God and Man*, 1 Tim. 2. 5, *the God-man Jeſus Chriſt, by whom we have boldneſs of acceſs to the Throne of Grace.* The *Greek* εἷς καὶ μεσίτης is emphatical, importing thus much, as there is *one God* only, and no more, even ſo there is *one Mediator betwixt God and Man* in reference to our Prayers, Supplications, Intercеſſions, and Thankſgivings, *ver.* 2. *one God*, and no other beſides him, even ſo *one Mediator* and none but he, who is *our Advocate with the Father, Jeſus Chriſt the righteous*, 1 Joh. 2. 1. who as he performed all Righteouſneſs for us, ſo the virtue and value thereof, qualifies and capacitates him for the Office of being *Advocate* for us, *viz.* to recommend, open, and plead our Cauſe for us, and procure our Prayers to be granted; none can effectually *Mediate* for us, but he who did *Redeem* us; he only can be our *Advocate* who is the *Propitiation* for our *Sins*, which was *Jeſus* only, who for the more effectual execution of his Office of *Advocate* after he had offered himſelf a *Propitiatory Sacrifice* for our *Sins* was advanced *to ſit on the right hand of God the Father*, Rom. 8. 34. where it may be obſerved, that it is the *ſame Perſon* that died for us; and therefore as *Jeſus* alone died for our *Sins*, and roſe again for our *Juſtification*, ſo for the application of theſe Benefits, and Priviledges to us, he only ſits at *God's* Right-hand, and makes Interceſſion for us; this Office being as proper, and peculiar to him, as to be the *firſt-born of the Dead.* For as the

the honour of ſitting on the Right-hand of *God* followeth his Reſurrection from the dead, ſo the Office of Interceſſion followeth the Honour of ſitting on the Right-hand of *God*, and is inſeparably united and annexed to it; and therefore none can aſſume or exerciſe that *Office* for us, but he who was honoured which is *Jeſus* only) to ſit on *God's* Right-hand; and none can be entituled or admitted to this Honour, but he who *humbled himſelf to death, even the death of the Croſs*, and thereby merited this Exaltation, that *at his name every knee ſhould bow, and every*, &c. *Phil.* 4. 8, *&c.* for this *Office* of *Interceſſion* is the conſequent effect, and ultimate end of his Exaltation, as the *Apoſtle* proveth, *Heb.* 7. 25. *Wherefore* (becauſe he is our eternal *High-Prieſt*) *he is able to ſave them to the uttermoſt* [to the full] *that come to God by him, ſeeing he ever liveth to make Interceſſion for us.* Whene it followeth, we are to come to *God* by his Son *Jeſus Chriſt* our *High-Prieſt*, and for our encouragement that we may come with Confidence, and a full aſſurance, we have this ſtrong Conſolation, *He is able to ſave us to the uttermoſt*; and this he is able to do, for that *He* our *High-Prieſt* ever liveth to make *Interceſſion* for us, which the ſame *Apoſtle* hath repeated, and further expreſſed, *Heb.* 24. *He hath entred into Heaven it ſelf, now* (*viz.* to this end, and on this errand) *to appear in the preſence of God for us*, viz, as our *Interceſſor* and *Advocate*, from all which premiſes we may be bold to argue in the Apoſtolical Form, uſed by the ſame *Apoſtle* upon another, but not unlike occaſion, *Heb.* 1. 19. *To which of the Angels or Saints departed ſaid God at any time, Sit thou on my Right-hand* to make Interceſſion for man? or, *Sit thou on my Right-hand* to appear in *my preſence for him?* or, be thou *Advocate with the Father* for him? Or, ſaid *God* at any time, *Whatſoever ye ſhall ask the Father* in the name of *Angels* or *Saints* departed, *it ſhall be given you?* certainly *God* never employed any the moſt excellent Creature in any *Office* betwixt himſelf and man, but he firſt ſigned a *Commiſſion* for it; but neither *God* nor his Son *Jeſus Chriſt* did ever make any Grant, Subſtitution or Deputation of this Honour and Power to any, either *Angel* or *Saint* departed. It is true the *Bleſſed Spirits* are affirmed to *ſtand about the Throne of God*, and the *Holy Angels to behold his face*, but it is never ſaid, they *ſit at Gods Right-hand*, or *live for ever to make Interceſſion for us.* The *Holy Angels* are *Gods Miniſtring Spirits*, and the *Spirits of juſt men* departed are his Glorified *Saints*, but *God* hath made *Jeſus* only to be

Lord and *Chriſt*, *to whom all things in heaven and earth muſt bow*; and let all the *Angels* honour him, and all the *Saints* fall down before, and all men *Honour the Son*, even *as they honour the Father*, Joh. 5. 23. becauſe to ſet up any ſubſervient ſubordinate *Lords* in this *Office* of *Interceſſion*, is ſuch a piece of Heatheniſh *Idolatry*, that the *Apoſtle St. Paul* thought it fit to caution the *Corinthians* againſt it, and inſtruct them in the pure Worſhip and Service of *God* as becometh *Chriſtians*, 1 Cor. 8. 5. *Though there be many that are called Gods (as there be Gods many and Lords many) but to us there is but one God the Father, and one Lord Jeſus Chriſt*; in which words there is a direct oppoſition betwixt the *Heathen* Form of Application to their Supreme fictious *Gods*, and the *Chriſtians* way of Supplication to the only true *God*. The *Heathens* addreſs themſelves to their Sovereign *Gods* by their *under Gods* or *Godlings*, which the *Greeks* called δαίμονες, *Demons*, the Scriptures of the *Old Teſtament Baalims*, or *Lords*, who were reputed *Agents*, and *Mediators* betwixt their chief *Gods* and them: Their *Sovereign Gods* they ſtiled ἐφέσιοι, *Lords* in, of, or from Heaven betwixt whom and men they ſuppoſed there was no immediate intercourſe; their mean *Inferiour Lords* were accounted ἐπιχθόνιοι: *Celſus* phraſeth them πεδίους *Lords* on, or from the *Earth*, whom they honoured with a relative ſubaltern Worſhip, as their *Mediators* and *Advocates*, thinking thereby they more highly honoured their *Supreme Gods*. But *Chriſtians* know, and profeſs there is but *one God* the Maker of all things in *Heaven* and *Earth*, to whom they are to make their Prayers and Supplications, and they have but *one Lord*, *Advocate* and *Mediator*, by whom they preſent and offer their Petitions to the *Almighty Father*. For the oppoſition lies in the Heatheniſh plurality both of their *Supreme Gods*, and *Subordinate Mediators*, viz. *Heathens* have many *Gods*, and many *Lords Mediators*; and in the ſingularity of the *Chriſtians God*, and *Lord Mediator*, *viz.* they have but *one God*, and *one Lord Mediator*, even *Jeſus* whom *God* hath made both *Lord* and *Chriſt*, *Act.* 2. 36.

* *Orig. Celſ. lib.* 8. 381.

Thus *Origen* underſtood this Text, for to it ſure he refers *, when he tells *Celſus*, *The Scripture indeed doth call God the God of Gods, and Lord of Lords*, but withal ſaith, *to us there is but one God the Father of whom are all things, and one Lord Jeſus Chriſt, by whom are all things, and we by him*; *which the* Apoſtle *ſpeaks of himſelf, and all other whoſe minds are raiſed up to him, do Worſhip him inſeparably and indiviſibly in his* Son. *Therefore there*

there being many Gods *and many* Lords, *we endeavour by all means, not only to carry our minds above thoſe things on Earth, which are Worſhiped by the* Heathen *for* Gods, *but above thoſe whom the Scriptures call* Gods, *viz.* Angels. For theſe reaſons, and many more, deducible from Holy Writ, *Proteſtants* have often urged and preſſed the *Papiſts* to produce one poſitive Precept, clear Example, or plain Promiſe from the *Scripture* for their *Saint* or *Angel Mediatorſhip*, but hitherto they have not been very forward to accept the challenge, only ſome of them who were reſolved to ſay ſomething for themſelves, have pitched upon ſome places of *Scripture* for proof of their Principle and Practice, which yet others of them being more judicious and ingenious, have not conceived Argumentative and ſatisfactory; nor indeed that any thing can be evinced or deduced thence that is cogent and convincing, which will appear by theſe particulars.

1. From the Teſtimony of their Grave and Learned *Polemick Divines*, who have acknowledged, they have no expreſs *Scripture* for this Doctrine and uſage, and if ſo, it was too much confidence to form the Doctrine into an Article of *Faith*, and to impoſe and exact the Practice as a profitable duty, yea ſo profitable, that the omiſſion was *Sin*. Implications and remote deductions were never before thought ſufficient *Mediums* for the ſuperſtructing of an Article of *Faith*, and an Eſſential to *Salvation*. *Eckius* (*a*) hath freely confeſſed, *Explicite non eſt*, &c. *Invocation of Saints departed is not expreſly delivered in Scripture*, for which he aſſigns his Reaſons, ſuch as they are. *Not in the* Old Teſtament, *becauſe the* Jews *were inclined to* Idolotry (therefore there is danger of *Idolatry* in the Practice) *and the Fathers were in* Limbo, *not then in* Heaven; *Bellarm.* (*b*) herein is of his mind. *Not in the* New Teſtament, *for two reaſons*; Firſt, *Leſt the* Gentiles *ſhould upon their Converſion think themſelves* (therefore the Practice may be juſtly ſuſpected, and is ſcandalous, which the *prudent* and charitable *Romaniſts* ſhould avoid) *obliged to Worſhip the Inferiour* Godlings *or* Demons, *as formerly they have done*, or which is all out as bad, a new ſet of petty *Under-Gods* in exchange of the old ones: The ſecond is, *Becauſe if the* Apoſtles *had delivered this Doctrine* (or which is all one, had ordained and obſerved the Practice) *they might be concluded ambitious, and vainglorious ſelf-ſeekers, who deſigned, and after death expected the honour of Religious Invocation*; This reaſon beſide other inconveniences it is liable to, thwarts the

(*a*) *Enchir. de ven. Sanct. c.* 15. *ſub. finem.*

(*b*) *De Sanct. beatit. c.* 19. *Sect. Item*, &c. 20. *Sect. atque ex his.*

the *Trent* determination, that the Practice was *Apoſtolical*; for if in their time it was currant, then they did inſtitute an obſervation and uſage for their own Honour and Worſhip. *Cope* (e) alias *Harpsfield* is of the ſame Opinion. But *Bannes* (d) ſpeaks the whole truth without mincing the matter, *Invocation of Saints* is *neque expreſſe, nec involute, Neither clearly nor covertly declared in Scripture*; which is alſo (e) affirmed by *Pighius, Suarez, Pereſ. de Aiala, Sanct. Clara*, and the Divines of *Colen.*

(c) *Dial.* 3. *in Script. Nov. Teſt.*

(d) *Bannes* 22. *qu.* 1. *ant.* 10.

(e) Which is alſo affirmed to be unknown in the Old Teſtament. *Pigh. contr. Ratisb. l.* 13. *Suar. m.* 3. *Th. q.* 52. *diſp.* 41, 42. *Sect.* 1. *p.* 514. Not in the New, *Salmer. m.* 1. *Tim.* 2. *diſp.* 8. *Sect. poſtremo.* Not in the Goſpel, *Horantius loc. Cath. l.* 3. *c* 1. 31. Not uſed in the Apoſtles days, *Pereſ. de Trad. p. & de cult. Sanctor S. Clara, expoſ. Paraphr.* Divines of *Collen, Cenſur. p.* 250. *& antid. p.* 34.

2. From the Judgment of their *Learned Interpreters* who expound thoſe Texts of *Scripture* (which the bolder ſort preſume not without the guilt of Perjury to *wreſt* and corrupt to their own ſenſe) as the ancient *Doctors* of the *Church* have done, and as *Proteſtants* do now; which will appear by viewing the moſt conſiderable produced by them. The firſt is fetched from *Gen.* 32. 24, *&c.* but *Bonfrer.* confeſſeth many of the ancient *Fathers* underſtood this Text of *Jacob's wreſtling with God*, and ſo did the ancient *Rabbins*, which is confirmed by the following words, and by *Hoſea* 12. 3, 4, 5, in the opinion of *Vatab.* and *Ar. Mont.* to this they add *Gen.* 48. 16, inſiſting firſt on that clauſe, *The Angel which redeemed me from all evil, bleſs the Lads.* But (f) *Pererius* acknowledgeth that many of the ancient *Fathers* interpreted this of *Chriſt*, though he thinks otherwiſe, and is reſolved (without any reſpect to his *Oath* binding him to follow their Interpretations) to underſtand it *of an* Angel *properly ſo called, becauſe* (ſaith he) Chriſt *is never preciſely ſtiled an* Angel, *but always with an additament*, as the *Angel of the Covenant.* But other *Romiſh* Interpreters conceive this to be a groundleſs conjecture; *Viegathus* cenſures it, *Some* (ſaith he) *of our Writers affirm that* Chriſt *is never called an an* Angel *abſolutely and ſimply in the Scripture; but this is a miſtake in them; it is ſufficient, that it be collected and inferred from the conſequents*; and therefore he is confident the *Angel* mentioned *Rev.* 8. 4, was *Chriſt*, and *Pintus* (g) that the *Angel* ſpoken of *Dan.* 3. 28, was *Chriſt*, and *Ribera* that the *Angel* ſpoken of *Zech.* 1. 12, was *Chriſt*; hereby then it is manifeſt the

(f) *Com. in Gen.* 23. *Piega, Com. in Apoc.* 8. *Sect.* 2. *p.* 343.

(g) *Pintus Conc. in loc. Riber. com. in Hebr.* 7. *n.* 81.

the *Proteſtants* follow the ancient *Catholick Doctors* in their Interpretation of this clauſe, and *Peret.* with the other *Romaniſts* who urge theſe words in defence of their practice of *Angel Invocation* deſert and reject them, and moſt certainly ſide with the *Arrian Hereticks*. *But they* go on to the next Period of the Verſe, *Let my name be named on them, and the name of my Fathers* Abraham *and* Iſaac. But *Proteſtants* expound theſe words by Verſ. 5, 6, and ſo do Learned *Romaniſts*, *Ar.* (*b*) *Mont. Riber. Fonſec. Cajet. Lyra. Hucard. Pintus, Eſthius.* Then *Luk.* 15. 7, and 10, is alleadged in the *Roman Catechiſm*, *Par.* 3. *Cap.* 2. *Sect.* 5. *p.* 297. *Ann.* 1606. to prove the Practice, for thus it is argued, *They* [the Angels] *rejoyce at the converſion of a Sinner, therefore* (Rogati) *being ſupplicated, they can obtain pardon for our Sins, and procure Gods grace for us*; this is a ſtrange inconſequence, for from hence it would follow, becauſe *Proteſtants* rejoyce at the Converſion of a *Papiſt*, therefore the *Papiſts* ſhould Religiouſly *Invocate* them as coadjutors; and being thus Invocated can purchaſe thoſe Benefits for them; but our late *Apoſtates* urge them to another purpoſe, *viz.* to prove thereby that *Angels* know the Secrets of mens *Heart*; this no way follows, becauſe they know the Repentance of a Sinner by its *Signs* and *Fruits*, and ſo *rejoyce at his Converſion*, therefore they have the intuitive knowledg of the *Heart*: But in the judgment of many ancient *Fathers*, this *Rejoycing* of theirs is not for the Converſion of a *Particular Sinner*, but for the Redemption of *all mankind*, which is the *loſt Sheep*, for all that ſinned in *Adam*, and ſo loſt both their Innocency and Felicity; and they *rejoyced*, that God had diſcovered a means equivalent to Innocency, *viz. Repentance* in order to their recovery and future happineſs, and with them concurs (*i*) *Tit. Boſtr.* and *Cajet.* And laſtly ſuppoſing it were to be underſtood of *individual Sinners*, yet is this *Rejoycing* not to be aſcribed to *Angels*, but to *God*, who confeſſedly is the Shepheard looking for the ſtray *Sheep*, and the Woman ſeeking the loſt *Groat*. Next they produce *Matth.* 22. 30. *Luk.* 20. 36. but firſt it was incumbent on them to prove the *Angels* are to be Invocated before they can conclude from hence, (*viz.* from the *Saints* departed equality with *Angels*) they are to be Invocated, and ſo the whole may be granted. and yet it appears not from the Text that they receive this equality with the *Angels* at their firſt admiſſion to the *Beatifical Viſion*, but only that they ſhall receive this ſimilitude of condition at *the Reſurrection*.

(*b*) *Arias Mont. in loc. Riber. com. in Amos* 9. *n.* 42. *Cajet. &c. in loc.*

(*i*) *Titus Boſtr. & Cajet. in loc.*

Reſurrection of the juſt; and ſo their now Reigning in Heaven doth not qualify them for this Duty, nor will do till the day of Judgment: and even then they ſhall be equal to *Angels* not in every reſpect; for as they differ in nature and kind, ſo they ſhall have diſtinct natural qualities and operations; for then the *Angels* ſhall remain as they are, more Spiritual ſubſtances, the *Saints* departed ſhall have Bodies, though theſe alſo in ſome reſpect *Spiritualized* and incorruptible; but *ſome* only, and theſe ſpecified and intimated in the Context, in that Spiritualized ſtate they ſhall not need *Matrimony* for the propagation of their kind, nor *Food* for the preſervation of their numerical perſons, as *Alphonſus* (*k*) *a Caſtro* and *Janſen.* underſtand the words, and ſo they ſhall be *as the Angels, or equal to them in being the Children of God, for that they are Children of the Reſurrection*; which in effect amounts to this, *they* as the *Angels* ſhall be free from all the neceſſities of a temporal human life, and from all material and corporeal affections, and (which is more) ſhall be *equal to the Angels* in the participation of eternal bliſs, and the immovable poſſeſſion of that Inheritance which is *incorruptible, undefiled, and fadeth not away, and reſerved for them.* Again they produce *Rev.* 5. 8. *four and twenty Elders fell*, &c. but *Viega*, *Lyra* and *Haimo* will tell them, theſe *four and twenty Elders* are not the members of the *Church Triumphant*, *Saints* reigning in *Heaven*; but of the *Church Militant*, and principally the *Paſtors* (*l*) and *Biſhops* thereof: And laſtly they cite *Rev.* 8. 4. but ſeveral of their learned Expoſitors will ſatisfie them that that *Angel* is *Chriſt*, *Albert. Viega. Hug. Card.* (*m*) *Haimo*, the *Gloſſes*, and *Dionyſ. Carthuſ.* ſaith the *Catholick* Doctors underſtand it ſo.

(*k*) *Alphonſus à Caſtro, l. 3. c. hær. Janſen. Harm. Evang. c. 117.*

(*l*) *Viega in Apoc. c. 4. Lyr. in 8. pli.*

(*m*) *Haimo. in loc. Aug. Hom. 4. in Apocal.*

Neither were theſe Supplications for Pardon and Grace, but for Thankſgivings for the redemption of the World, as appears by *ver* 9, and 13. *Auguſt. Hom. 6. in Apocal.*

SECT.

SECT. II.

IT is *unpractical*. Indeed the *Tridentine* Aſſemblers affirm it is a good and profitable Practice *to Invocate Angels* and *Saints* departed, and their great reaſon of this their affirmation is, that it is *a Cuſtom received from the Apoſtles, and perpetually hath been retained in the* Church *of* God; and agreeable hereunto, it is ſo reſolved in the *Roman Catechiſm, Par.* 2. *c.* 2. *Sect.* 5. *p.* 297. and yet it is moſt evident that St. *Paul* when he inſtructed the *Chriſtians* of his time in the Duty of Prayer, not only for the Subſtance thereof, but deſcending to a conſideration of its convenient circumſtances, never hinted the expediency of this ſo ſuppoſed *profitable Practice*, which certainly he would not have omitted if he had entertained ſuch a conceit of the profitableneſs of this Duty as the *Romaniſts* do. For he profeſſeth that he *kept nothing back that was profitable* to the *Aſians* during the time of his reſidence with them, but that publickly and privately (which is all one with *in ſeaſon and out of ſeaſon*) he taught them *Repentance towards God, and Faith in our Lord Jeſus Chriſt*; now becauſe it is impoſſible to make it appear by any one inſtance, that either he taught this Doctrine of *Invocating* the *Bleſſed Spirits*, or preſcribed the Practice, or ever exemplified it to them by his own uſage, it neceſſarily follows, he never deemed either the *Doctrine or Practice* to be any profitable Duty, or any part of *Repentance towards God*, or *of Faith in our Lord Jeſus Chriſt*. But as it was no *Apoſtolical practice*, ſo neither could it be the conſtant Cuſtom of the *Church* in the *Primitive* ſucceeding *Centuries*. For the Doctrine and the preſent Practice of the *Church* of *Rome* being grounded on this ſuppoſition, that the *Saints* departed do now Reign in Heaven, and enjoy the *Beatifical Viſion*, whereby they are capacitated to have cognizance of the Devotions of their humble Petitioners, thoſe *Primitive* Doctors who did peremptorily deny the ſuppoſition cannot be ſuppoſed to aſſert the *Doctrine* and *Practice* founded thereupon, becauſe he that denies the ſuppoſition muſt conſequently deny the *Doctrine* and *Practice* eſtabliſhed upon it, unleſs

leſs he be preſumed to be ſo inconſiderate and intereſted as to believe and act contrary to his received Principles; and it is hardly to be believed that thoſe ingenious *Romaniſts* who profeſs great reverence to antiquity, will think ſo hardly of the ancient *Fathers*. Now Learned *Romaniſts* do confeſs that *Eighteen Catholick Doctors* and *Fathers* of the beſt note both of the *Weſtern* and *Eaſtern Church* have conſtantly affirmed the *Saints departed do not enjoy the Beatifical Viſion, but after death are kept in certain hidden receptacles in Reſt and Peace till the General Reſurrection*; and they were great names who are confeſſed to be of this opinion, *viz. Clem. Rom. Juſt. Mart. Orig. Tert. Ambr. Lact. Hil. Chryſoſt. Prud. Theod. Theod. Theoph. Euth. Oecum. Ar. Cæſar.* and *Bernard.* Neither could thoſe eminent *Fathers* who from the *Catholick Practice* of Invocating *God* by his *Son Jeſus Chriſt*, and praying in the *Holy Ghoſt* be ſuppoſed to Invocate the *Bleſſed Saints* becauſe they concluded from this Practice the *Divinity* of the *Son*, and the *Holy Ghoſt*, diſputing againſt the *Arrians* and *Macedonians, viz. Catholicks did Pray unto them*; the force of which argument depended upon a received rule among them, that *God alone* was to be Invocated; neither could thoſe *Ancients* have juſtly condemned the *Arrians* of Idolatry for Invocating *Chriſt*, whom they conceived to be a *Creature*, but that they had reſolved that *no Creature* was capable of the *Divine honour* of *Invocation*.

(n) *Vide Infra.*

But both *Bellarm.* and (n) *Petavius* confeſſeth, we muſt not ſay their *Argument* was weak and inconcluſive (and it was ſo, if a diſtinction would have invalidated it) for then the *Arrians* would by ſuch evaſion have worſted the *Catholicks* becauſe they could have retorted upon them with great advantage. For if the *Catholicks* had practiced this *invocation* of the *Bleſſed Spirits*, the *Arrians* would have galled them with this return; You *Catholicks*, or who would be reputed ſo, charge us with the guilt of *Idolatry* in that we Pray to *Chriſt* whom we judg a *Creature*, whereas you give the ſame honour to *Bleſſed Spirits*, the *Angels* and *Saints* departed; and therefore take the guilt home to yourſelves, and object not that to us, wherein you your ſelves are more criminal; if the *Catholicks* had replied in excuſe of this their Fact (as the *Romaniſts* now do) We indeed *Invocate* thoſe *Creatures* with indirect, ſubaltern and relative Prayer, but direct, ſoveraign and final, we render to *God only*, and when we Pray to *him*, we have more high and honourable Conceptions of his *Divine Majeſty*, than we have to

thoſe

thoſe *Creatures* when we Pray to *them*; The *Arrians* would have ſmartly rejoyned, even ſo do we *Invocate Chriſt*, and in our inward thoughts we honour him above all other *Creatures*, and we have better reaſon to *Invocate Chriſt* than you have to *Invocate Angels or Saints* departed, becauſe confeſſedly *Chriſt* is ſuperiour to them, and deſerveth greater Honour than they can expect, or is due to them; if *Doulia* or *Hyperdoulia* belong to them, or any of them, much more is due to *Chriſt*, who if he be not *God* equal with the *Father*, yet is far *above all Angels, Principalities and Powers, and every name which is named in Heaven and Earth*; beſides we have clear Text that we ſhould Honour the *Son* even as we do Honour the *Father*, and not the leaſt intimation in Scripture we ſhould ſo Honour the *Angels*, but on the contrary that all *Angels* ſhould Worſhip *him*, in that he by *Inheritance hath obtained a more excellent name than they*. It is altogether unneceſſary to multiply Quotations from the *Ancients*, or to cite thoſe numerous places which are to be found in the Writings of the *Fathers* of the *Catholick Church*, to prove what the *Doctrine* and *Practice* of the *Catholick Primitive Church* hath been in this inſtance; it is ſufficient for the ſatisfaction of any conſiderate diſintereſted perſon to let him know that the Teſtimonies which the *Proteſtants* have produced from them are ſo forcible, that the great *Cardinal* (*o*) *Perron* hath confeſſed, he was forced to *ſtrain his Invention* and great Parts to frame Anſwers to them, and when he had racked them to the height, all that he could Apologetically feign in excuſe of the preſent Practice of the *Romiſh Church*, was, to accuſe and impeach the *Fathers* of deep diſſimulation and Impoſture; For firſt (*p*) he ſaith, *The* Fathers *in their Writings againſt the* Gentiles *ſaid thoſe things, not which they did believe, but diſſembling and diſguiſing their Practice, ſaid thoſe things which ſerved their cauſe to refute the* Gentiles *Objections*. This *Scandalous* Imputation is enough to crack their Credits for ever in the judgment of honeſt minds; for who will ever believe them who for a colour to their cauſe are ſo wicked as to *ſpeak Lies in hypocriſy*? or ever eſteem them as the cheifeſt *Apologiſts* and choiceſt *Advocates* of *Chriſtianity*, who were egregious Prevaricators, and mean contemptible Proctors in their own and the *Churches* concern? Or, who will ever rely upon their Teſtimony who were ſo weak and ſottiſh, as to attempt the diſſembling of that which could not be concealed, and the diſguiſing of that which could not be denied or evaded; For

(*o*) Never any Author before him had invenred thoſe Authors. *Ep. ad Bell.* See *Bellarmin's* life *l.* 2. *c.* 7. *R.* 3.

(*p*) Upon the Head of *Invocation of Saints*, *p.* 1044, 1045.

the *Gentiles* as they were Artiſts enough to find out any *Sophiſtical* ſhufflings in their diſcourſes and diſputes againſt them, ſo they were malicious and active Adverſaries, having their Spies and Trapanners abroad to give them intelligence of the *Chriſtians* Practice both in their Civil and Religious Converſation; and if theſe failed, there were too many lapſed *Chriſtians* who would inform them to the full, and too many falſe Brethren who induſtriouſly pretended to *Chriſtianity*, that thereby when occaſion ſerved they might accuſe them to the Higher Powers; ſuch as thoſe *of the Circumciſion* were in the *Apoſtles* time, who were *unawares* brought in, and came in privily as *Spies*, *Gal.* 2. and after Ages have been all out as bad, if not worſe, after *Nero*'s Reign. In the ſecond place the *Cardinal* tells us, *The Fathers in their Writings againſt the* Heathens *declined to ſpeak of the* Churches *Prayers, leſt the* Gentiles *might think there were ſome appearance of conformity, (though but falſe and fallacious,) betwixt the* Churches *Practice herein, and that of the* Heathen, *and thereby take an occaſion (though upon no juſt ground) to retort upon their Practice.* This inſimulation is ſomewhat more modeſt or leſs irreverent than the former, but as falſe and fallacious. For,

SECT. III.

[1] THE *Fathers* in their Writings to the *Heathens* did not decline, but declare what the *Churches* Prayers were both for matter and form: witneſs *Juſt.* (q) *Mart.* *Clem. Alex.* and *Tert.* and it appears from *Plinies Epiſtle* to the *Emperour Trajane*, The *Heathens* were well acquainted with the *Chriſtians* Practices in their Aſſemblies: in this therefore the *Cardinal* diſſembleth, and in the next Period of his Sentence, he diſguiſeth and gloſſeth the matter. For,

(q) *Apol.* 2: *Clem. Alex. l.* 7. *Strom. p.* 717. *Tert. Apol. c.* 30. *p.* 27. & *de Orat. Domini, c.* 1, & 12.

[2] The *Churches* Prayers then were not the ſame with thoſe now in uſe in the *Romiſh Church*, as he fallaciouſly ſuggeſteth, but perfectly *Proteſtant*, as the Prayers of the Holy *Martyr Policarp* recited in *Euſebius lib.* 4. *c.* 15. to which may be added, that when the People of *Smyrna* deſired to have the Body of their Martyred *Biſhop* for its Burial, the *Jews* perſwaded the Gover-

Governour not to grant their Request upon this unworthy pretence, the *Christians* would Worship it; to which false suggestion the *Christians* replied, *We can never be induced* ἕτερόν τινα σεβεῖν, *to Worship any other with Religious Adoration but* Christ, *him we adore, others we worthily love and respect.* This Protestation was thus rendered in the (r) *Latine Edition, Nunquam Christum,* &c. *We Christians can never forsake* Christ, *who did vouchsafe to suffer so great things for our Sins, nor impart* precem Orationis, *the Devotion, Religion, or Supplication of Prayer to any other*; and accordingly as it was thus Translated it was publickly read in all the *Churches* of the *West*.

(r) *Ex passionario, M.S. 7 Cal. Febr. in Bibl. Eccl. Sarisb. & Dom. Rober. Cottoni.*

[3.] If they did forbear to speak of the *Churches* Prayers, lest the *Gentiles* should retort it upon them, then because the *Gentiles* had good intelligence of their Practice, as hath been proved, but never did retort it upon them, it may safely be concluded, their Practice was not the same with that of the present *Romish Church*; and that Reason assigned by some *Pontificians*, why in the *Apostles* time they and their Disciples abstained from this Practice cannot hold, unless we take in the Three hundred years succeeding; for so long time did the *Christians* and *Heathens* live promiscuously, as Fellow-Subjects to the same Higher Powers, and the *Heathens* knew what the *Christians* practised; during which space of time, if that had been the *Churches* Practice, which is surmised by the *Romanists*, the *Heathen* would have looked upon it with jealousy, as a politick trick cunningly contrived by the *Christians* to set up a new modelled *Court of Requests*, and take just occasion thereby to retort upon their Practice, which because they did not, therefore so long time there was no such practice in the *Church*. But if their, and the *Cardinal's* reason be good, it will render the *Romanists* very imprudent, or uncharitable, or both, in that when they endeavour the Conversion of the *Heathen* to their *Church*, they do not conceal, and forbear this so suspicious and offensive Practice to them.

[4.] The *Cardinal* dissembleth, in that he pretends, there is but some appearance of Conformity betwixt the Practice of the *Romish Church* and their *Heathen* Ancestors. For if we may believe the reports and complaints of some learned *Romanists*, the Practice of the common People in that Communion (either approved, or connived at in their *Church*, and cheated thereto by lying Miracles and Impostures, purposely invented to countenance the Practice) hath been an exact conformity with that

that of their *Heathen* Predeceſſors. *Eſpencæus* (*s*) and *Caſſander* witneſs for their times, that *the vulgar did put more confidence in the Merits and Interceſſion of* St. Patrons, *than in the Mercy of* God, *and Merits of* Chriſt; *ſo far that the only Office of Chriſts Interceſſion was obſcured*; and *Ludovicus* (*t*) *Vives* thought ſo too, for he avoucheth, *Divos Divaſque*, &c. *they Worſhip* Saints *both Men and Women in the ſame manner they worſhip God, and I cannot ſee* (ſaid he) *that there is any difference between the Opinion they have of the* Saints, *and that which the* Gentiles *had of their* Gods. Here was no diſſembling nor diſguiſing, but plain dealing, and therefore the *Inquiſition* muſt paſs on this Sentence, and accordingly by the Order of the *Divines* of *Lovain* it was left out in the *Paris Edition* of *St. Auguſt. Ann.* 1613. A plain matter of Fact makes this notorious; *Thomas Becket* was Canonized a *Saint* by the *Pope* (*v*), and albeit the *Nobles* and *Peers* (*w*) of this *Realm* gave in charge in *Henry* the ſecond's time, that no man upon pain of Death ſhould be ſo hardy as to call *Becket* a *Martyr*, yet did Popular Fury and Folly ſo far prevail by the inſinuations of *Popiſhly* affected *Bigots*, that a *Shrine* was erected to him in the *Cathedral* of *Canterbury*, whereto oblations of ſo great value were brought, that *Pope* (*x*) *Urban* ordered a diſtribution to be made thereof, which he might very well do. For as the account ſtands upon Record the Oblation at *his Altar* one Year with another amounted to *eight hundred*, or a *Thouſand Pounds per Annum*, (which in thoſe days was a vaſt Sum); but at the *Virgins Altar* there, the Oblations came but to *Two hundred Pounds*, and at *Chriſts Altar* there, ſome years to *Twelve Pounds*, others to *Five Marks*, and one year to juſt *nothing*. This was the Devotion of thoſe times, it went leſs to *Chriſt* than to the *Virgin*, and leſs to *her* than to this new dubbed titular *Saint*. *Saunders* (*y*) relateth, that in *Henry the eighth's* time *Six and twenty great Wainloads of Gold, Silver, Jewels, Ornaments and Utenſils were taken from this Monument and carried away*. But this is not only the Practice of the *Vulgar*, but of all members of the *Romiſh Church*, Witneſs their *Miſſals* and *Breviaries* in common uſe amongſt them, the *Ladies Pſalter*, and in *horis Beatæ* Mariæ *ſecundum uſum* Sarum; This they cannot deny, and therefore to colour the matter, they have deviſed fine quirks, which are far beyond the vulgar apprehenſions, and it may be believed, that as the conceit never entered into their heads; ſo neither into the heads of their *Apologiſts*, but when they are

(*s*) *In* 1 *Tim.* 2. *digr.* 17. *p.* 118. *Caſſand. Conſul. art.* 31. *p.* 1541.

(*t*) *In Aug. l.* 8. *de Civ. Dei, c.* 17. *p.* 494.

(*v*) *Alexand.* III. *Baron. Ann.* 1073. *n.* 1.

(*w*) *Gerald. Cambrenſis Hibern. expugn. l.* 2. *c.* 33.

(*x*) *Radul. de Diceto Ymag. Hiſt. p.* 631.

(*y*) *De Schiſ. Angl. l.* 1. *p.* 167, 168.

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in the jollity of their diſputing and *demonſtrating* humour; and this ſubterfuge is, *They have higher conceptions and intentions of honour to God* in the exerciſe of their Offices than to any *Angel* or *Saint* departed; and if this relieve them not, the guilt of *Idolatry* ſticks to them; but it mends not the matter, for in effect it is, as if they had ſaid, we give the ſame *Honour* to both, only we have not the ſame apprehenſions of both; we think the one more worthy of Honour than the other, and this is all one as if they ſaid, We Honour both *St. Martin*, and *St. Katherine*, but we count *St. Martin* more worthy of Honour; for we have learned in our *Accidence* that the *Maſculine* is more worthy than the *Feminine*. This is no fair excuſe, but a certain aggravation; for let the mind be what it will, the Prayer it ſelf is *Divine Worſhip*, and all Religious *Invocation* of any Creature, in what opinion or apprehenſion ſoever, is *Divine Adoration*, neither can the meaning and intention of the Supplicant in the limitation of his Words and reſervation of his Thoughts, diſpence with the Commandment which ties him to *God* alone, *Tert. de Orat. c.* 12. If good meaning will ſerve their turn, the *Heathen* are excuſable, for they did not think their *Idols* were *God*, but reſemblances of the true *God*, nor their *Damons* to be the *Supreme Power*, but *Advocates* and *Mediators* to *God*, *Act.* 17. 23. *Athenag. Legat. p.* 20. *Div. Chyſ. p.* 145. *Alcin. de Doctr. Platon. c.* 15. *p.* 79. *Apuleius part.* 2. *p.* 709. *& inde, Porphyr. de abſtin. animal. p.* 40. For,

1. All Mankind of all Nations, Judgments and Perſwaſions, have ſtill taken outward Services to be the indicatious and declarations of the inward Devotion to that Object to which thoſe Services are directed, ſo that they concluded the inward apprehenſions and intentions always to go along with the outward expreſſions thereof; for all ſolemn publick *Offices*, having their uſe, purport and real effect, either from *Inſtitution* or *Cuſtom*, and the Inſtitution or Cuſtom thereof being deſigned and ſettled for this end and purpoſe to expreſs and evidence the inward Veneration and Reverence of the *Soul*; therefore they who perform thoſe *outward acts* of Religious Worſhip to any Object were concluded thereby to exhibit the conceptions of the *Mind* and intentions of the *Heart* to it, and acknowledg thereby their ſubjection and obedience to it; but to acknowledg ſubjection and obedience to any *Creature*, and to reſign and ſurrender the Devotions of the Heart and *Soul* to it, is confeſſedly *Idolatry*; for as the *outward acts* by the tenor of the

the *Inſtitution* and reaſon of the *Cuſtom* demonſtrates the ſurrender of the *Soul*, ſo this ſurrender of the *Soul* to any Creature is in it ſelf an act of *Idolatry*. To clear this by ſome Inſtances. Thoſe brutiſh *Iſraelites* who obſerved the *Offices* (whatſoever in particular they are conceived to be) uſed at Sacrifical *Idol*-Feaſts are adjudged by the *Apoſtle Idolaters*, 1 *Cor.* 10. 7. though it cannot be conceived that they ſo far forgot *God*, that they did not believe him to be the firſt beginning, laſt end, and chiefeſt good; and halting *Iſraelites*, who in part followed *Baal* were taken to be *Idolaters* for *bowing the Knee to* Baal *and kiſſing his Mouth*, 1 King. 19. 18. becauſe thereby they were preſumed to expoſe their *inward* Reverence, Subjection and Obedience to *Baal*, though for any thing appears to the contrary, they had higher apprehenſions of *God* than *Baal*; and the ſame may be affirmed of thoſe who *feared God, and ſerved their Graven Images*, 2 King. 17. 41. And the *Apoſtle St. Paul* declares, thoſe (whether *Gentiles* or *Gnoſticks*) who worſhiped the *Creator*, but beſides him the *Creature*, *God* but not *God only*, *turned the truth of God* (of whom they had true notions) *into a lye*, viz. into an *Idol*, Rom. 1. 25. and that they who conceived an *Idol was nothing*, 1 Cor. 8. 4, had *nothing* of Divinity, or Divine Power to relieve its ſupplicants, yet preſumed upon this perſwaſion to communicate in the *Idol-Feaſts*, did thereby communicate (though with no ſuch intention) in that *Idolatry* for which thoſe Feaſts were inſtituted, for all they did was in Civility and Complement, they placed no Religion in the compliance. So thoſe *Libellatici*, who neither by promiſes, nor threatnings could be moved Religiouſly to Worſhip any but *Chriſt*; yet becauſe they procured ſome *Heathen* Friends or their Servants to offer Sacrifice for them at the *Emperours* Command, leſt they ſhould ſuffer Perſecution for the Teſtimony of *Jeſus*, are charged by *St. Cyprian* as guilty of implicit *Idolatry*; and thoſe in *Sozomen* who were trappanned by *Julian* to offer Sacrifice, as ſoon as they diſcovered the cheat, bewailed the Fact as an *Idolatrous* abrenunciation of *Chriſt*. Theſe are ſufficient to ſhew that *outward acts* inſtituted and cuſtomarily obſerved for Religious Worſhip, and by the Inſtitution and Cuſtom intended for it, if performed to any beſides *God*, though with a mental reſervation to keep the Heart to *God*, are an *Idolatrous* Practice; becauſe the intentions of the *Heart* ought to be notified, and are univerſally interpreted by the *outward offices*. Men may be *Idolaters* who do not conceive

ceive they are, nor intend ſo to be, external acts prove *Idolatry* as well as overt acts be evidences of *Treaſon*; we have heard of ſome, who did acknowledg the *King* their Sovereign *Leige Lord*, declared themſelves his Faithful and *Loyal Subjects*, proteſted they intended to make him a *Glorious King*, and *Covenanted* for the preſervation of his *Life*, *Honour and Dignity*, yet theſe Acknowledgments, Declarations, Proteſtations, and Subſcriptions will not clear them from the Sin of *Rebellion* and *Treaſon*. So neither can ſome mens Acknowledgments that they own *God* as the Sovereign Supreme-being, free them from the guilt of *Idolatry*, ſo long as they do acts contrary to his *Sovereignty*.

2. Suppoſing the inward apprehenſions and intentions may excuſe or abate the Crime of *Idolatry*; yet they cannot clear and abſolve it from the *appearance of evil*, which by all *Chriſtians* is careſully to be avoided; nor from the Sin of *Scandal*, which the *Apoſtle* dehorts from, 1 *Cor* 10. 31. *Give none offence neither to Jew, nor* Gentile, *nor yet to the* Church *of* God; but the *Popiſh* Practice is offenſive both to the *Jews* and *Gentiles*, and to the *Church of God*. For 1. It is offenſive to the *Jews*, which is granted by *Salmeron* * a *Jeſuit*, and one of the *Tridentine Aſſemblers*, who aſſigns this as his firſt reaſon why the Practice is not preſcribed in the *New Teſtament*, becauſe *Judeis durum eſſet*, *It had been too rigorous and harſh to impoſe this yoke upon the Necks of the* Jews, *which neither they nor their Foreſathers would endure*. For albeit they were well acquainted with the Miniſtry and frequent viſits of *Angels*, yet they knew nothing of this Duty of *Invocating* them; as *Origen* truly obſerves, *None that obſerved the Law of* Moſes *did Worſhip* Angels, for ſo to do is not a Cuſtom of the *Jews*, but a tranſgreſſion of their Cuſtom; and although they had great reſpect to *Moſes* their *Prophet*, and highly reverenced their *Foreſathers* the *Patriarchs*, yet did they never Pray unto them, to Pray for them. *Jacob* and *David* requeſted deliverance of none but *God*, ſaith *Ath.* and we never find any of them ſay, *Sancte* Abraham *Ora pro me*, ſaith *Bell.* Then 2. It would have been offenſive to the *Gentiles*, in the judgment of the ſame *Salmeron*, who makes this his ſecond reaſon, for it is *non expreſſum* in the *New Teſtament*, becauſe, *Gentibus, eſſet periculoſum*, which if it ſignify any thing amounts to this, that the *Gentiles* would be ſo ſcandalized thereby that it would either obſtruct their Converſion to the *Chriſtian Faith*, or being al-

* *Ubi prim.*

moſt perſwaded to be *Chriſtians*, would induce them to revolt or ſtand; for if this Practice had been preſſed upon them, they would thereby have taken occaſion to retort upon the *Chriſtians*, that *Chriſtianity* was only a cunning contrivance to pull down their old Officers and *Lords Advocates*, but to keep up the Office and Duty in the ſubſtitution of their new ones, for their own ends and intereſts. And 3. It is offenſive to the *Church of God*, which as it was always zealous for the *Worſhip of God*, ſo it was ſtill jealous leſt it ſhould be impaired by being imparted to any the moſt excellent Creatures, which the *Papiſts* do; for they build *Altars* to *Creatures*, Sacrifice to them, Pray to them, and it is notoriouſly known that the matter, geſture, and devotion of Prayer is all one in their *Creature-Invocation*, and that to *God* and *Chriſt Jeſus*. For they perform this Duty to them in the *Houſe of God*, in the time of the publick Worſhip of *God*, with ſet ſolemn Services, Offices, and Poſtures of *Adoration*; they kneel, uncover their Heads, elevate their Eyes to Heaven, proſtrate their *Souls* and *Bodies*, and with ſighs and tears cry unto them for Pardon, Grace, and Salvation; offering up *their Merits* to *God* in the ſame form of words which they preſent the *Merits* of *Chriſt*, yea and ſometimes they offer *Incenſe* to them, frequently make vows to them, which ſome of them ſay, may and ought to be (a) terminated in them, and conſtantly Swear by them, and Confeſs their ſins to them. If notwithſtanding all this they do proteſt, as uſually they do, (eſpecially to the Vulgar, and thoſe whom they ſtudy to pervert,) they intend nothing derogatory to the Honour of *God*, and the Office of *Chriſt's Interceſſion*; yet thoſe *overt acts* make it evident, that this is *Proteſtatio actui contraria*, a *Proteſtation* contrary to the evidence of plain matter of *Fact*, which muſt not be admitted. For,

(a) *Bell. de tu Sanct. l. 3. c. 9.*

3. All Religious Worſhip, ſuch as confeſſedly their *Creature-Invocation* is, doth comprehend in it ſome Act or Acts, whereby we profeſs the devout ſubjection of our *Soul*, Will, and Affections towards the Object that is thus Worſhiped, but to ſubject our *Souls* to any *Creature* is to make it our *God*; for this kind of ſubjection is the beſt and moſt we can exhibit to *God*, and this and no other fundamentally we muſt or can exhibit to *God*, and therefore to render to any other beſides him, is to give it that which is *God's* due and peculiar.

4. In the opinion of *Schoolmen*, the Worſhip of *God* is the object of Religion, which is thus defined by them, *Religion is*

a

a moral virtue which exhibits due Worſhip to God as the principle of all things; which excludes all *Creatures* from having any ſhare in Religious Worſhip; ſo that Religiouſly to Worſhip the *Creature* with a ſecondary reſpect (which is all the *Romaniſts* can pretend to in this caſe) is ſecondarily to aſcribe to the *Creature* that Worſhip which is due to *God*, which at the leaſt is ſecondary *Idolatry*. For *Idolatry* conſiſts in giving Religious Worſhip, due to *God*, to that which is not *God*: and a primary and ſecondary reſpect cannot relieve them, becauſe theſe are Duties of the ſame kind; the higher or lower conceptions of the Object toward which the Religious Office is exerciſed, cannot alter the kind or ſpecies; and it is impoſſible to aſſign any real difference betwixt them; *Bellar.* could find none either in reſpect of the internal Act of the Will, or the external Offices (excepting that figment of a ſenſible Sacrifice) but only in *operatione intellectus*, in *the apprehenſion of the underſtanding*, which renders the difference only rational, nor real.

5. Preſs the *Papiſts* with that Text with which our *Saviour Chriſt* confuted the *Devil*; *Matth.* 4. 10. *Thou ſhalt Worſhip the Lord thy God, and him only ſhalt thou ſerve*; they will return, this is meant of *Latria*, not of *Dulia*; but if this excluſive Particle [*only*] bar *Latria* only, then the *Devil* could have replied, the Anſwer is not ſufficient; confeſſedly *there is none good but God*, and then if he had been as ſubtle a Sophiſter as a *Jeſuite* or an *Apoſtate*, he would have added, it is not *Latria*, or Primary, Sovereign, and Terminative Worſhip that I expect or demand, for I acknowledg the Sovereign Almighty Power of *God*, *verſ.* 3. and 6. and him to be the Author and donor of this Power which I challenge over the *Kingdoms of the earth to give them*; all I have, or can diſpoſe of, were firſt given me, for they are delivered to me, *v.* 4. 6. and this therefore thou anſwereſt is a miſtake, keep thine heart, thine elevated conceptions to *God*, *Dulia* and the outward acts are ſufficient for me, if *thou wilt fall down and Worſhip me*, that is, by falling down Worſhip me, for the Text reacheth not that, and indeed that is all I deſire; but ſurely this were to corrupt the Text, which muſt be underſtood of the exhibition of the outward acts agreably to other places of *Scripture*, in which the Worſhip and outward acts are uſed as *Synonyma*'s; for the *Leper*, who came to *Chriſt and Worſhiped him*, Matth. 8. 2. is ſaid to *beſeech him*, and *kneeling down to him*, Mar. 1. 40. and

to fall on his face, Luk. 5. 12. and ſo the plain meaning of the ſentence is, *Thou ſhalt Worſhip the Lord thy God, and him only ſhalt thou ſerve*, not only with *Latria*, but with *Doulia*, be it by Incurvation, Genuflexion, Proſtration, or any other external act expreſſive of inward Devotion or Subjection.

Part 3. 3. It is *Irrational*. For

1. To determin that a neceſſary or profitable Office of Religion, and Practice as ſuch, which is neither founded on the *Law of Nature*, nor preſcribed by any *poſitive conſtitution*, is *Irrational*, becauſe all perpetually and univerſally obliging Duties of Religion, are either *Natural*, which by the tenure of our Creation we are to perform in gratitude to, and for the Honour of our *Creator*; or *inſtituted*, ſuch as we are bound to obſerve, becauſe commanded ſo to do by our *Lord Jeſus Chriſt*, who only hath Power to order perpetually and univerſally obliging obſervations to all *Chriſtians*; Now foraſmuch as there is nothing in the *Law of Nature* to enforce this ſuppoſed *profitable Duty* (for then both *Jews*, *Gentiles*, and *Chriſtians* did ſin in the omiſſion of it, if it were by the the Law required) nor is there in the *Diſcipline of Chriſt*, either any Precept or Promiſe to authorize and legitimate, either as a neceſſary or profitable Duty, therefore both the impoſition of the Duty, and the practice muſt be *Irrational*.

2. *Invocation* of the Supreme *God*, the *Almighty* Maker of Heaven and Earth, is an act of *Juſtice* as well as Religion, we wrong *God* if we pay not this tribute and Homage to him; and we wrong him too, if we offer or determin it to any other beſides him: For *Invocation* is of common right antecedently to any poſitive order due from man to *God*, and therefore no man, nor Society of men can on their own heads without his allowance or conſent diſpoſe thereof without *Sacrilege*. Indeed if *God* had permitted this Honour to be given to any beſides himſelf, it would not be an injury to him to paſs it to them he ſhould grant it to. But in that there is no ſuch aſſignment extant or producible by any *Letters Patents* or Settlment from Heaven, it is an high Injuſtice to determin, or invade his Original right by an arbitary preſumption: But admitting (which is the moſt that is by ſome, or can by any be pretended) that *God* had granted to *Angels* or *Saints* departed, Reigning in *Heaven*, a privileg to ſolicite for us at the *Throne of Grace*, and make motions for us in his *Court of Requeſts*, yet did he never give them leave to paſs an *Act of Indemnity*

and

and *Grace* for our security and preferment; This is a *Prerogative* which he hath reserved to himself, and therefore it is repugnant to right *reason* to sue for Pardon and Grace from them who have no Power to grant the one or give the other, or make good either of them. It often proves a profitable good policy for one who seeks a Pardon for a capital offence, or affects places of trust and honour in the *State*, to oblige and employ some Favorite *Courtier* to mediate in his behalf to the *King*; but it would be extreamly ridiculous and absurd in the Petitioner to fall down on his knees to that *Courtier*, and beseech him to command a Pardon under the *Broad Seal* to be assigned for him, or to beg an *Act of Grace*, as to make him an *Earl* or a *Baron* of the *Realm*, because these Powers, and Preheminencies in right belonging to the *Kings Prerogative*, are inherent to the *Crown*, and inseparably annexed to it.

3. The ascribing this Duty to any the most excellent *Creatures*, cannot be profitable to *living men*, because upon several other accounts it is injurious to *God*; for it entitles *Creatures* in those incommunicable attributes of his, upon which also the Duty is founded, his *Omniscience*, in fixing a Power in them to hear the mental (*b*) Prayers of *living men*, and his *Omnipresence* in supposing and asserting they understand the vocal Prayers of Petitioners at the greatest distance removed one from another, though it be most certain, that the life and virtue of these Prayers lieth not in the outward expressions and postures of Devotion, but the inward Veneration and affection of the heart, which by the way obviates that vain pretension, that by Praying to those *Creatures* in *Heaven*, they do no more nor otherwise, than in begging the assistance of the Prayers of *Holy men upon Earth*; for it was never heard, nor can it be conceived that any *living man* in his right Wits would vocally beg of another at a *Thousand miles* distance, that he would pray for him, because he knows it is impossible he should *hear* him; nor can it be supposed, that any man though standing by, can know the *Heart* of men when they utter nothing with their *Tongue* to interpret it. In sum, no man ever directed his mental Prayers to another, nor his vocal to another as far distant from him as *London* is from *Rome*. But to return then, to acknowledg such an excellency in the *Celestial Creatures* as to apprehend the mental Prayers of *mortal men*, or the sincerity of their vocal, either by their original Power, or by any derivative, as it is an *Irrational* conceit in it self (there being

(*b*) As it is approved by the *Council of Trent*, *Sess.* 1. and exemplified in their *Liturgy* in this form, with the desires of our heart we pray unto you, receive the ready service of our minds.

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no reaſon to warrant it, nor ground of reaſon to countenance it) ſo it is. *Injurious to God.*

1. It is *Injurious to God* in reſpect of his *Omniſcience*; for he *even he only knoweth all the hearts of the Children of men*, 1 Reg. 3. 39. and this both collectively, and diſtributively; and this alſo with reference to their *Prayers and Supplications*, v. 38. both their publick and private Prayers, both mental, the cries of the *Heart*, and vocal, expreſſed in *Words*, to which the truth of the *Heart* (for *God* requireth *truth in the inward Parts*, and will be Worſhiped *in Spirit and truth*, with activity and ſincerity) muſt be adjoyned, to make it an *holy acceptable, reaſonable ſervice of God*; and then both kinds are only to be preſented to him, becauſe *he only knoweth the Heart* when the mind is ſecretly elevated to *God*, and the truth of the *Heart* when it is notified by *Words*; becauſe he only knoweth whether there be an Act of Conformity betwixt the *Words* and the *Heart*; *I the Lord ſearch the Heart, I try the Reins*, Jer. 17. 10. challenging thereby this priviledg as a peculiar to himſelf: neither will their ſuterſuge any way clear them, *viz.* that *God* only naturally knoweth the *Heart* of the Petitioner, but *Angels* and *Saints* departed by a derivative Power, having it communicated to them, either by way of *Revelation* from *God*, looking upon him as a *voluntary* Glaſs, who makes the Prayers of Supplicants known to them when he pleaſeth; or by the *Viſion of God*, looking upon him as a *Natural* Glaſs, that reveals all that *God* knows without any choice or act of his Will: for theſe are frivolous ſuggeſtions, having neither *Reaſon*, nor *Revelation* to ſupport them; for it without all ground limits a propoſition which in the *Scripture* is delivered in univerſal terms, and to admit ſuch limitations of univerſal propoſitions, without great evidence that the nature of the ſubject requires them, or that ſuch from other places of the *Scripture* may be deduced and inferred, is *Irrational*, becauſe the propoſition would not be abſolutely true, but true only with a reſtriction; but the vanity of theſe ſpeculations vvill further appear by theſe Conſiderations.

1. The *Romaniſts* themſelves cannot agree which of theſe ways they propoſe are to be taken, and diſpute them by multiplicity of Queſtions, as whether *God* immediately by himſelf give the *Bleſſed Spirits* the knowledg of our Prayers, or by the *Miniſtry* of others? if by others, then whether by the *Angels* that attend us, or the *Spirits* of juſt men, that go from hence

hence, and inform the *Saints* in *Heaven*, what our Prayers are? if immediately by himſelf, then whether directly and formally, ſeeing in him what is in the *Creature*? and if ſo, then whether inſtantly upon their Glorification and admiſſion into *Heaven*, or ſucceſſively, ſeeing by virtue of his *Viſion* one thing after another in the *Creature*? or only accidentally, that is, *God* lets them know our Prayers, ſo far forth as it pleaſeth him by his peculiar will to notify unto them? becauſe *God* is a free Agent, *reſpectu omnis actionis ad extra, In reſpect of every external action*. And further, they which pitch upon any of theſe ways, take them only for the more probable, and it is ſomewhat odd, to found an *Article* of *Faith*, and a *Catholick profitable Duty*, upon ſuch unprovable ſpeculations; and it is very hard to believe, that the ſeeming Opinions of men brought in with *Ifs* and *Ands*, and *Metaphyſical* niceties, can be of ſufficient ſtrength to ſupport an *Article of Faith*, or commend a *Catholick* profitable Practice.

2. This is certain, the one way deſtroys the other; If by *Viſion*, then not by *Revelation*; if By *Revelation*, then not by *Viſion*; if the *Natural Glaſs* will ſerve, the *Voluntary* is needleſs; if the *Voluntary* be required, then the *Natural* doth not do the work; for *God* in their opinion doth not multiply forms without neceſſity, nor doth any thing fruſtraneouſly; but *God* doth not impart the knowledg of our Prayers either the one great way, or the other.

1. Not by *Revelation*, for confeſſedly there is no *Revelation* (unleſs a *Legendary* will paſs currant, or ſome oſtenſions, as they call them, may be allowed) for this conceit, that the *Bleſſed Spirits* know our Prayers and Hearts by *Revelation*.

2. The poor *Petitioner* muſt be at a loſs and ſtand if this way be ſuppoſed, becauſe he cannot be aſſured, that *God* is pleaſed to reveal his Prayers to them, and he is ſure if *God* do not, they can take no notice or cogniſance of them, and ſo their Prayers become fruitleſs and unprofitable, becauſe he knoweth not whether *God* will reveal his Prayers, and if he do, how far.

3. How can they be proper *Mediators* for men, who cannot know what men deſire of them, without the *Mediation* and interpoſition of another, *viz.*, *God*? and why ſhould we be perſwaded to go thus about, when we may go ſtreight forward to *God* and his Son *Jeſus*, who needs no *Mediator* to inform him?

4. What

4. What a strange circular motion must be observed in following this way; first the *Petitioner* must make his suit to *Angels* and *Saints*, then *God* must reveal them and their contents to the *Angels* or *Saints*, if he please, or else they are for ever ignorant of them; then the *Angels* and *Saints* must back again and present them to *God*, but if the *Petitioner* mistake his *Angel Guardian* or *Tutelar Saint*, as very likely he may, then it is to be doubted whether the *Angel* or *Saint* will own the *Client*, though *God* should reveal his Prayer.

2. Not by virtue of the *Beatifical Vision*, the other supposed way. For,

1. The *Scripture* saith *No man knoweth the things of God*, [the purposes and thoughts] *but the Spirit of God*, 1 Cor. 2. 11. which the *Apostle* inferreth from this reason and ground, the secrets of the Heart of man no man knows, *but the Spirit of man which is in him*; upon which he concludes, therefore none knows the things of *God*, but the *Spirit of God*, and therefore neither *Angels* nor *Saints*, though they enjoy the *Beatifical Vision*, which doth not confer on them the knowledg of the things of *God*, for this we know, that the *Angels* did not know the Mysteries of the *Gospel*, those great things of *God*, till made known to them by the *Church*, *Eph.* 2. 10. 1 *Pet.* 1. 12.

2. The *Angels* and *Saints* departed, by enjoyment of the *Beatifical Vision*, look not upon *God* as *Omniscient* or *Omnipresent*, but as the chiefest good; their happiness is from his infinite *Goodness*, not from his infinite *Wisdom* or *Immensity*.

3. If upon their admission to their state of Glory, they by virtue of the *Beatifical Vision* know all things which *God* knoweth, then they should know future Contingents (which the *Romanists* will not grant) for the *Beatifical Vision* can capacitate them for this knowledg, as well as the knowledg of the Heart, and no reason can be assigned to the contrary, but that it is the Will of *God*, for which there is no attempt of Proof.

4. It is not necessary, nor essential to the *Beatifical Vision*, that the participants should know our Prayers, for without knowing them they have all the priviledges of the *Sons of God*, and Children of the Resurrection, agreeable to their state, the *Vision* makes them eternally happy, not *Omniscient*.

5. Those *Ancients* who denied this supposition, knew nothing of this speculation, and those of them who proved the *Divinity of the Son and the Holy Ghost* from their *Omniscience*, might easily

eaſily have been baffled, if this excellency were communicable to any other beſides *God*; for if the knowledg of the Heart were not ſo proper to *God*, that it could not be communicated to the moſt excellent *Creature*, their argument from thence, even in (*c*) the judgment of *Petavius*, *Omnino nullam eſſet*, *Was none at all.*

(*c*) *Theol. dogm. Tom. 3. l. 1. c. 7. Sect. 3. p. 39.*

2. It is *Injurious to God* in reſpect of his *Omnipreſence*. For *Bellarm.* diſputing againſt thoſe of his own ſide, who imagined that the *Bleſſed Spirits* were *Quodammodo*, *after a certain* (unintelligible) *way*, *every where by the wonderful ſwiftneſs of their nature*, reſolveth the contrary, and aſſerts, that Celerity is not ſufficient to capacitate them to hear the Petitions of far removed Supplicants, who direct their Prayers to them at one and the ſame time from ſeveral diſtant places; and that true (*d*) *ubiquity* is required, which they having not by nature, as is generally concluded by all *Pontificians*, they muſt have it by communicated *Grace*, or be without it; But the ſame *Bellar.* will not allow this, for he diſputing againſt the *Ubiquitarians* aſſures us, that their *Salvo* (viz. *that Chriſt in his human nature is every where by accident*, viz. by a real communication of that property) is naught, for then (ſaith he) *the argument of the* Fathers *for the* Godhead *of the* Son, *and of the* Holy Ghoſt *grounded upon their* Ubiquity, plane concidit, *is quite abated*, and falls to nothing: from which premiſes laid to our hands by this *great Name*, the concluſion is irrefragable, the *Bleſſed Spirits* cannot hear our Prayers; and then the Practice is *Irrational*, becauſe by the conceſſion of the chiefeſt *Advocates* and *Proctors* of the Cauſe, to Pray to them who cannot hear or underſtand our Prayers, is an *Act Superfluous*, if not *Superſtitious*; and ſo ſome of them aſſign as a reaſon why they do not pray to the Inhabitants of *Purgatory*, becauſe they cannot hear them; though it be moſt certain, that *God* if he pleaſed, can as eaſily reveal the Prayers of Mortal men to them, as to the *Saints* in *Heaven*; for his aſſertion affords us this argument, True *Ubiquity* is required to hear the Prayers of numerous diſtant Orators; but the *Bleſſed Spirits* have not *true Ubiquity*, for this is ſo proper to *God*, that it cannot be affirmed of, or attributed to the moſt excellent *Creature* by communicated *Grace*, therefore the *Bleſſed Spirits* connot hear the vocal Prayers of their numerous diſtant Orators.

(*d*) *Bell. de Sanct. Beat. lib... c. 20.*

4. If the end for which this Practice is pretended behooful and expedient, may be attained by a more clear and undoubted way than that purpoſed, *right Reaſon* will direct us to

leave the indirect and crooked way, and follow the direct ſtreight forward road; for every prudent man will take and purſue that courſe which is moſt effectual for the accompliſhments of his intentions and deſires, and for which he hath ſo great aſſurance that greater cannot be had for the event and ſucceſs. Now we have ſuch aſſurance to come to *God* by his *Son Jeſus Chriſt*, that will not fail, nor diſapoint us, for we have the ſure word of Promiſe, *Joh.* 16. 23. *that whatſoever we ask of the* Father *in the name of his* Son, *it ſhall be given us*; and by him we *have boldneſs of acceſs to the Throne of Grace*; but we have no word nor warranty for the impetration of our requeſts by the *Mediation* of Secondary *under-Solicitors* for us; and who will ſeek that at the ſecond hand which he may have upon eaſier terms at the firſt? or look for that in Ciſterns, and in danger to be *broken Ciſterns*, which is ready and prepared for him in the *Fountain* which never faileth. None but *Phantaſticks* and Vain-glorious Prodigals will complement or Fee a *Courtier* for admittance into the *Kings* preſence, when by his *Proclamation* he is aforehand aſcertained, upon his aproach he ſhall have entrance, preſent Audience, and his Petition (if drawn according to *Law*) ſhall be ſigned and granted.

5. But ſuppoſe it were both lawfull and behooſefull to *Invocate* undoubted *Saints*, now reigning in *Heaven*, as the bleſſed *Virgin*, and the holy *Apoſtles*; yet a Prudent Man will be ſhy and unwilling to exhibite that honour to all whom the *Pope* hath Canonized, or ſhall Canonize for *Saints*. For ſome great *Romaniſts* have not ſticked to Affirm, that (*e*) the *Popes* Canonizations are doubtful, and (*f*) ſubject to Error. *Thomas Becket* was ſolemnly Canonized by *Alexander* the Third, who thereupon paſſed for a good while as a pretious *Saint* (as before hath been related); but about 40 years after his *Saintſhip* (*g*) was queſtioned, for in *Ann.* 1220. an hot Diſpute concerning it, was held at *Paris* between *Roger* a *Norman*, and *Peter* a *Pariſian*; *Peter* took the more Moderate part of the queſtion, and affirmed he was ſaved becauſe *Canonized*; but *Roger* was for the more uncharitable part,

(*e*) Theſe were a Knack of late invention, contrived by the *Pope* 800 years after *Chriſt*, *Bellarm. de Sanct. beat. lib.* 1. *c.*7,8. *Sect. dices & Barth-ſumus*

(*f*) *Summa Roſell. Verb. Canonizatio, Can. loc. lib.* 5. *c.* 5. *qu.* 5.

(*g*) *Ceſarine* a Monk, *Dial. l.* 8. *c.* 69. *Acts and Monuments.*

in his *Armilla aurea tit. Canonizatio*, tells us, that it is not lawful to Worſhip any *Saint* publickly without the *Popes* Licenſe, (ſo that before *Bellarmin's* Period of time it was not lawful publickly to Worſhip any, becauſe till that time none were Canonized) yet what he adds is ſomewhat odds, if one believe his departed Friend is in *Heaven*, he may Pray to him ſecretly, *&c.*

tha t

that he was *Damned*, because he was a *Rebel* to his *King*. This indeed was too high a question, altogether unfit to be discussed; and therefore our *Prelates*, though stiff *Romanists*, declined it in *Henry the Eights* time; but withall publickly declared, he had been a *Rebel* and a *Traitor*; and therefore deserved not the Honour of *Martyrdom*: whereupon they procured the *Kings* Injunction to blot out his name out of all Publick Prayers, Hours and Missals; to demolish his *Shrine* and *Picture* Erected at *Canterbury*; and strictly forbad any to call him (*h*) *Saint* and *Martyr*. Other *Pontificians* there be, who although they resolve the *Pope* may err in matters of Fact, yet will not endure to hear that he can err in his *Canonizations*, which is very strange, because the inerrability of his *Canonizations* depends wholly or chiefly on matters of Fact; but their Reason is remarkable, which is this, for (*i*) (say they) *if any one Saint Canonized by the Pope, may be called in question, then all the Saints which have been, or shall be Canonized by the Pope may be doubted of, and then no man can invocate or worship them without peril of Idolatry.* Then let *Cajetan* and *Canus* be taken at their words, that *the Popes Canonization is subject to Error*, and thank we *Catherinus* and *Bell*: for their inference; and conclude from both laid together, that because many *Canonized* by the *Pope* have been doubted of, as *Tho. Becket*, *St. Francis*, *St. Dominick*, *St. Ignatius Loiola*, and Father *Henry Garnet*, &c. therefore all the *Pope* hath *Canonized* may be doubted of, and therefore none of them can be *Invocated* without peril of *Idolatry*. But then how comes the *Invocation* of a doubted *Saint* to be *Idolatry*? this cannot be, unless the *Invocation* of all *Saints* be *Latria*; for *Doulia* (as it is by the *Romanists* contradistinguished to *Latria*) is not contradictorily opposed to *Idolatry*, *Latria* is; for as *Latria* imports the Honour proper to *God* only, so *Idolatry* consists in the exhibition of that Honour to that which is *not God*; but *Doulia* according to them is no part of Religious Worship due only to *God*, and therefore the erroneous Supplicant, who pays this Homage of *Doulia* to a doubted *Saint* instead of an undoubted one (which doubted *Saint* he believes a real one) may fall under the censure of Folly, Rashness, or Errour; but the well meaning Petitioner in this case, who makes his addresses to a mistaken *Advocate*, and with relative Worship only according to their Principles, cannot lie under the guilt of *Idolatry*, because in their account the conception and intention abates it, and to attribute *Doulia* or Relative Worship is not *Idolatry*, if it be, the Sin lies at their doors who confessedly Practice it.

(*h*) *Hist. Conc. Trent. fol.* 87.

(*i*) Particularly *Catherinus adverf. nova dogm. Cajet. p.* 125.

To Conclude, It is therefore the most prudent and profitable course to follow the advice which the Holy *Martyr St.* (k) *Ignatius* gave to the *Virgins* of his time, and by consequence to all who profess the name of *Christ*, viz. αἱ παρθένοι, *O ye Virgins have* Christ *alone in your eyes, and his* Father *in your Prayers, being enlightned by the Spirit*; which in effect is an exhortation to all who are *Baptized* according to the form of the Institution; for being *enlightned* and being *Baptized*, are still *Synonyma*'s both in *Scripture* and Primitive *Antiquity*, and therefore the advice concerns all *Christians* as well as those *Virgins*, and so *Epiph.* 79 *Hæres.* ἡ Μαρία ἐν τιμῇ, ὁ κύριος προσκυνείσθω, ἐν τιμῇ ἔστω Μαρία, ὁ δὲ πατὴρ καὶ Υἱὸς καὶ ἅγιον Πνεῦμα προσκυνείσθω; τὴν Μαρίαν μηδεὶς προσκυνείτω; and again, Εἰ καλλίστη ἡ Μαρία, καὶ ἁγία, καὶ τετιμημένη, ἀλλ' οὐκ εἰς τὸ προσκυνεῖσθαι. Therefore,

(k) *Ep. ad Philadelph.*

Glory be to God the Father, God the Son, *and* God the Holy Ghost, *three* Persons, *one* God. *For thine is the Kingdom, and the Power, and the Glory for ever and ever.* AMEN.

Lact. lib. 4. de Vir. Sap. c. 22.

Quanquam apud bonos Judices satis habeant firmitatis, vel Testimonia sine Argumentis, vel Argumenta sine Testimoniis, nos tamen non contenti alterutro sumus, cum suppeditet nobis utrumque, nè cui perversè ingenioso aut non intelligendi aut contra disserendi, locum relinquamus.

Aug. de Trin. l. 4. c. 6

Contra rationem nemo sobrius, contra Scripturas *nemo* Christianus, *contra* Ecclesiam *nemo pacificus senserit.*

THE

THE JESUITS LETTER.

Hon. &c.

THere have been many Diſcourſes betwixt us for matter of Religion, *wherein little profit did accrue, in regard of my inabilities, having to deal with a perſon of* your Knowledg and Parts, *ſo fully accompliſhed and fraught with Arguments: But ſeeing the* true Religion *is the ſole mark we ought to aim at, the diſquiſition thereof cannot be too much ſearched; and I am confident you wiſh and deſire my eternal good, and in the integrity of my heart I wiſh the ſame to you; wherefore I ſhall only deſire to receive ſolution to* two Queſtions, *and I ſhall totally decline to ſcruple all others; the* Queſtions *are theſe:*

1. To nominate the Profeſſors of the Proteſtant-Faith ſucceſſively ſince the Apoſtles.

2. To evidence, that the *Engliſh Clergy* hath a lawful Miſſion; *for it is ſaid,* No man taketh this Honour upon him, but he that was called, and Faith cometh by hearing. *The holy Scripture doth fully expreſs, that upon the* Walls of *Jeruſalem* Watch-men ſhould be day and night for ever; *that the* Word ſhould not depart out of the mouth of his Seed for ever; *our Bleſſed Saviour ſaith,* Go tell the Church, *and that* he would be with them to the end of the World, *which is not verified, unleſs there were ſuch perſons in the World.*

Anſwer

Anſwer to the firſt Queſtion.

1. IS it not ſufficient, *Proteſtants* prove their Faith *Apoſtolical* from the Monuments and Records of the *Apoſtles*? were not the *Apoſtles* aſſiſted by the *HOLY SPIRIT* in an higher manner and meaſure than any of their Succeſſors can pretend to? did not they deliver the whole will of *GOD* by their Preaching while they lived, and by their Writings for ever? and are not their Writings as clear and comprehenſive, and more authentical than any of thoſe of the following *Paſtors* and *Doctors*? are not the Decrees of *Councils*, and Works of the *Fathers*, as liable (if not more) to fraud and forgery, to miſinterpretations and *wreſtings*, as the *holy Scriptures*? Is there any Record or Writing extant which can equally pretend to *Apoſtolical* and Original *Tradition*, or hath ſuch an univerſal and conſtant atteſtation as the *HOLY BIBLE*? I conceive, the *Apoſtolical* Writings are the beſt evidences of *Apoſtolical* Doctrine; and in cauſes of *Religion* judg them Criminals, who decline a Trial by them; but ſince this way of Probation will not pleaſe you, (a ſhrewd ſuſpition all is not right with you) I add further,

2. Suppoſing, not granting, *Proteſtants* were not able to nominate the ſucceſſive Profeſſors of their *Faith* ſince the *Apoſtles*, would this conclude them *Hereticks*, and their *Faith* not *Apoſtolical*? no ſure; for ſuppoſe we, one *Philoſopher* to hold all the opinions of *Plato*, another thoſe of *Ariſtotle*, would you determine the one not to be a *Platoniſt*, the other not an *Ariſtotelian*, becauſe neither of them could preſent you with a liſt and line of ſucceſſive *Academicks* and *Peripateticks*? this among *Philoſophers* would be adjudged irrational. But where hath *Chriſt* or his *Apoſtles* tied us to this nice ſcrupulous diſquiſition? or commanded us to be *Annaliſts* and *Hiſtorians*? though *Chriſt* hath promiſed there ſhall be a perpetual *viſible Church*, (which yet in your ſenſe of *viſibility* you will never be able to prove,) yet did he never aſſure us there ſhould be *Hiſtories* and *Records* of Profeſſors in all Ages, neither did he ever command us to *ſearch* and *read* them, (he hath commanded both you and us to *ſearch* and read *the Scriptures*,) that we may be able to bring them in evidence. You might, if your leiſure or ſomewhat elſe had permitted, have remembred what hath been returned to this demand long before you propoſed

poſed it. It is your uſual rant, *it is unanſwerable*; you may know the contrary, if not, I ſhall inform you after I have premiſed ſome *Conſiderations* to clear the procedure.

1. What do you mean by [*Proteſtant*]? if you intend to hook in all who challenge that *Appellative*, the return is ſhort, all that call themſelves *Catholicks* and *Saints*, are not ſuch.

2. What by [*Faith*]? if every Doctrine which hath been maintained by ſome *Proteſtants*, as a probable *Opinion*, or as a pious profitable *Truth*, then you trifle and ſophiſticate; but if by *Faith*, you underſtand the object of *Faith*, or things neceſſary to be believed by all, that they may be ſaved, as it is uſually taken in *Scriptures*, *Fathers*, and *Councels*, then the *Proteſtants* aſſert, their *Faith* is the *Faith* of all good *Chriſtians* who lived before them, who all profeſſed to *believe*, as they *believe*, which they thus evidence.

3. *Proteſtants* earneſtly contend for *the Faith which was once*, or at once *delivered to the Saints*, Jude 3. Which you by the addition of your new ſuper-numerary Eſſentials had corrupted, and changed, as *Anthony* of *Valtelina* a *Dominican Friar* affirmed in the *Council* of *Trent*, and was ſeconded by the Biſhops of five Churches therein; *Hiſt.* of *Council of Trent*, *ad An.* 1562. *Fol.* 548, 549. Their *Reformation* was not to compoſe a *new*, but to retrieve the *old Faith* which you had ſo confounded and changed; not to form a *new Church*, but to free the *old Church* from your new Eſſentials. The *corruptible* and *incorruptible* body are one in ſubſtance, differing only in perfections and purities; their *Faith* is the ſame in ſubſtance with the *Faith* of the whole *Chriſtian* World, differing from ſome part thereof in quality and goodneſs. The end of the *Reformation* was to *ſeparate the pretious from the vile*, the *chaff* from the *wheat*, to refine the Gold mixed with droſs, to dreſs the Garden overgrown with weeds, to cure the body which was diſeaſed, to regain and recover that *Faith* which the *Chriſtian* World had reputed and received for *true* and ſaving *Faith*, even the *ſame* that hath the atteſtation of the univerſal *Church* in all Ages, which is diſperſed in the *Scriptures*, but contracted and ſummed up in the *Apoſtles Creed*, which was deſigned by them (witneſs your own authorized *Catechiſm*) to preſerve Believers in the unity of *Faith*, to be a badg and cognizance to diſtinguiſh *Believers* from *Unbelievers* and *Misbelievers*. This, and nothing but this hath been profeſſed *always*, *every-where*, *by all perſons*, ubiq; ſemper, ab omnibus in Vinc. *Lyr.* Golden Rule of *Catholiciſm*. This is evinced by *Practice*; the Profeſſion of this

Faith,

Faith, and of this only, was, and is required of every person, either by himself, or Sureties, before he be admitted into the *Church* by holy *Baptism*. That Question and Answer (*doest thou believe? I do believe*) had alwaies respect to *this*, and no other; into *this*, and this alone, both you and we are *Baptized*; by *this*, and this alone, you and we are made *Christians*; by *this*, with the advantage of an *holy Life*, according to the Precepts of *Christ*, the *Christians* of all Ages have gone to Heaven for 1400 years, without the knowledg or belief of your 12 *new coined Articles*. For *this*, they have the sentence and determination of the *Ephesine Council*, which your Popes have been solemnly sworn to observe; the judgment of the Ancient *Fathers*, the concurrent suffrage of many of your Learned *Divines* and *Schoolmen*, and (which will weigh most with you) the *Remonstrance* of your Trusty and Well-beloved *Tridentine Assembly*, who once in their good mood thought fit thus to express themselves; *The Apostles Creed is the shield of Faith by*, &c. *the firm and only Foundation, against whom the Gates of Hell shall never prevail. This Protestants* profess, with the whole *Christian* World, in its several Successions and Centuries; *this* they believe too, as it is sensed by the four first *General Councels*, and the *Traditive* interpretation of the universal *Church*. And for us of the *Church of England*, as we admit no *new Creed*, so we reject all *new* senses of the *Old*, which thus sensed, they own for the true *Catholick Apostolick Faith*. Indeed other *Articles* we have, but they are *Articles of Peace*, not of *Faith*, not all of them to be respected as Essentials of saving *Faith*, but as pious *Truths*, which none of the *Pastors* of the *Church* are to contradict or oppose.

4. To retort your *Question*; the *Protestants* offer these Propositals to you; *to nominate Successive Professors since the Apostles of the whole Faith of the present Roman Church*, or a succession of *Professors*, who since the *Apostles* have received these 12 *new distinct Articles* (which *Pius* the 4th added at the foot of the 12 *old ones*) as Essentials of *Faith*, absolutely necessary to be believed by all, *necessitate medii*, without which they could not be *saved*. We are sure they were never reputed for such for 1400 *years*. Prove those your late forged Articles at *Trent* to have any relation to, or analogy with those of the *Apostles*, that they are evidently concluded from *them*, or virtually contained in *them*, as conclusions in their premises.

Lastly, that the *Apostles* did deliver, or teach by Word or Writing your new-found *Faith*, or passage to *Heaven*. Till these be satisfacto-

factorily performed by you, we deſire you to be *wiſe unto ſobriety*, and to conſider *whence you are fallen.*

Anſwer to the ſecond Queſtion.

1. WHat mean you by *Miſſion*? if *Ordination* to the reſpective Functions of *Biſhops* and *Prieſts*, &c. then ſuch a *Miſſion* our *Biſhops* and *Prieſts* have, if you have any.

2. What by *Lawful*? what you fancy, or the *Pope* reſolves to be ſo, you know we neither value your conceits, nor the *Pope's* by-Laws: the *Engliſh* have received and rejected them at their pleaſure, take and leave as they like, with us thoſe things paſs for *lawful*, which are ſo by the *Law* of *Chriſt*, which gives them validity; or by the *Laws* and *Conſtitutions* of the *Church*, which makes them *Canonical*; or by the *Laws* of the *Kingdom*, whereby they become *Legal*; accordingly as we averr.

1. The *Engliſh Clergy* hath a *lawful*, (that is) a *valid Ordination* by the Inſtitution of *Chriſt*; for the *Engliſh Church* in conferring *Holy Orders*, obſerveth all the Eſſentials of *Ordination* by Authority of *Holy Scripture*, *Matter* and *Form*, (as ſome of your own faſt Friends have confeſſed,) *Impoſition of Hands*, and the ſolemn words of *Inveſtiture*, [*Receive ye the Holy Ghoſt.*] The *Scripture* knows no other Eſſentials but theſe, (which is alſo acknowledged by ſome of your *Learned* Partizans,) and theſe are conſtantly uſed by our *Biſhops*, who received their *Ordinations* from their Predeceſſors by an uninterrupted line of ſucceſſion, whether from *Britiſh*, or *French*, or *Roman* Biſhops, is not material, becauſe each of theſe had their *Miſſion* (in your expreſſion) by a continued ſucceſſion from the *Apoſtles* who planted the *Faith*, and laid hands on their firſt Succeſſors of *theſe Nations*. Cardinal *Pole* the *Papal Legat* by his Diſpenſation, and *Pope Paul* the 4th by his Ratification, ſetled the *Ordinations* in King *Edw.* the 6th his Reign, with this only Proviſo, *that thoſe then ſo Ordained would return to the Unity of the Church*, (that's ſure in their and your ſenſe) to adhere to the *Pope*, and acknowledg his begged Sovereign Monarchical Power. *This* they could not have granted, neither would they, if they had ſuſpected any defect in the Eſſentials of their

Ordination. It is not in the power of the *Pope* or *Cardinals* to ratify their *Orders* who had none, or dispence with them to execute any Function in the *Church*, who had no Authority from *Christ* or his *Apostles* for it; if they did, your *Church* hath concluded the Act *sacrilegious* and null, if we may believe some of your Controvertists.

2. By the Constitutions of the *Church*, what hath been universally observed, and was decreed by the *Council of Carthage* in St. *Aug.* time, hath been, and is still retained in the *Church* of *England*.

3. By the *Laws of the Kingdom*, both this and the others will appear by the Records; upon both these accounts *Bishop Jewel* defended this *Church* against Mr. *Harding*, Fol. 129. *I am a Priest by the same Order, &c. you were*, and after, *our Bishops succeed the Bishops before our days, being Elected, Confirmed, Consecrated and admitted as they were*. Mr. *Mason* hath proved this beyond all cavil, your own Associates, Mr. *Higgins*, Mr. *Hart*, Father *Garnet*, and Father *Old-corn*, took the pains to search the *Registers*, and after that *Arch-Bishop Abbot* caused them to be shewed to four more, who after they had perused, did acknowledg them *Authentical* and undeniable. *Ex abundanti*; *Cudsemius* the Jesuit, *Lib.* 11. *de Desp. Cal. causa*, hath freely confessed; *the English Nation are not Hereticks because they remain in a perpetual succession of Bishops*. *Monsieur Militiere* in his Letter to his Majesty *Charles* the *Second* hath declared the same.

Lastly, look to your own *Succession*, in which by your own *Lays* there be several *Nullities*, by *Vacancies*, *Schisms*, and *Simonies*, which if they were fully charged upon you, would puzzel you to clear.

Having dispatched your *Questions*; the Texts of *Scripture* are to be considered. *No man taketh this Honour*, &c. True, but this Honour is to be had in any *Apostolical Church* as well as yours, which hath Elder Sisters, particularly the *British* here in *England*, *confitente Baronio*. *Faith cometh*, &c. Very good! But the Object of *Hearing* is not the *Pope's* decrees, or *Trent* definitions, but the *word of Faith*, as before, *Gal.* 118.

The rest were *true* before there was a *Church* at *Rome*, were *true*, when she became an holy *Church*; are *true*, now it is an unsound rotten member of the *Church*, would be eternally *true*, if there were no *Church* at *Rome*, nor *Roman Bishop*.

The

The *Church* ſhall not fail, but *Chriſt* never ſetled this privileg on the *Roman*, or any *Church* of one denomination. *Chriſt's Church* never faileth ſo long as there are *Confeſſors* through the World, who contend for the *Faith once delivered to the Saints.*

BEWARE OF FALSE PROPHETS.

FINIS.

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